

*Bulkeel & John 8409 a*

THE  
APOPHTHEGMES  
OF THE  
ANCIENTS;  
TAKEN

Out of *Plutarch, Diogenes  
Laertius, Elian, Athenes-  
us, Stobaeus, Macrobius,*  
and others.

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Collected into one Volume for the  
Benefit and Pleasure of the Ingeni-  
ous.

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L O N D O N,

Printed for *William Cademan* at the *Pope's  
Head*, in the *New Exchange* in the *Strand*,  
1633.



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~~Chas. R. Lloyd Jones~~

~~Thos. Jones~~



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TO THE  
TRULY VIRTUOUS  
Mrs. Esther Woodward,

THE  
RELICT  
OF

RICHARD WOODWARD  
Esquire, Deceased.

*Madam,*

There being but two  
sorts of persons fit  
for the Patronage of  
such a Book, the *Great*, and  
A 3 the

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*The Epistle Dedicatory.*

the *Good*; as I have for many Reasons declined the first, so I know my Choice of the second to be so Judicious by dedicating this to your Self, that I dare adventure to affix my Name to it, which I have not done to many others. I will not let loose my Pen to launch into your just Praise, lest it be look'd upon as Interest, or Flattery; besides, Virtue and Goodness ever carry their own Commendations, as their own Reward, with them

## *The Epistle Dedicatory.*

them. This piece is one of the noblest Reliques of Antiquity that ever was transferr'd to us. A learned Author calls it a Heaven full of Asterismes, a Body full of Eyes, in which if there be any Defect, it is the too many Beauties crowded together, and like a Banquet of Sweet-Meats must be tasted at Intervals, lest it prove over luscious and cloy, and one thing impare the Relish of the other, though each be exquisite in its self. This, though



*The Epistle Dedicatory.*

though but Paper, may perpetuate your Name beyond the duration of Monuments of Marble, or Porphiry, for the Apophthegmes of the Ancients shall last till time shall be no more, and may your Memory live so too. All I shall add, is, Madam, to desire you would forgive the Weaknesses I may be guilty of in this, or any other thing relating to your self, and that you would believe it a great truth ( which I expose to the Worlds Contradiction

on

*The Epistle Dedicatory.*

on if otherwise ) that I am  
unfeignedly, and without a-  
ny mental Reservation,

Madam,

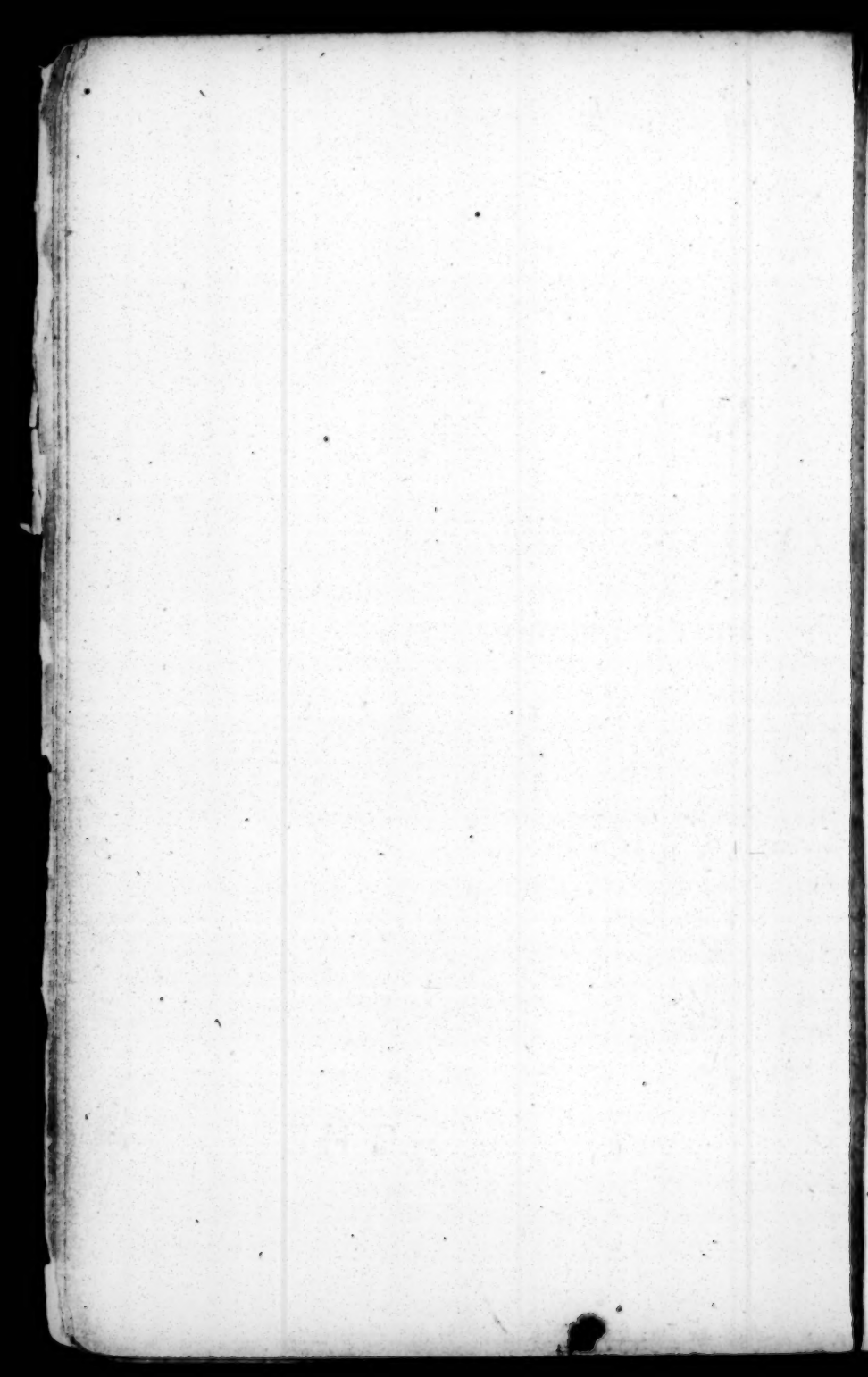
Your most obedient Son

and most humble Servant,

*John Bulteel.*

*York Garden, this 20th.  
of January 1683.*

THE



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# THE P R E F A C E.

**A**N Apophthegme, called in French *Un bon Mot*, ( a good Word ) and which may be called in *English*; A good Saying, tho it's Signification is somewhat more extensive in the Original, is a pithy and short Sentiment upon a Subject; or a ready, and sharp answer, which causeth Laughter, or Admiration. From thence arises the great distinction in Apophthegmes; between those that are grave and sententious, and such as are purely pleasant; which I have purposely observed, and separated, because the mixture of serious, and ridiculous together, hath something of monstrous in it; which appears not with a good decorum. But, as we are compounded of two parts, which have nothing of common, but their being united together, and each of them standing often in need of different recreations; one may turn to those that are pleasant, when

## Preface.

*when Mirth is required, as we use Interludes in Tragedies to unbend the mind, which is so much upon the stretch in Heroicks. An Apophthegme is properly therefore, neither a Sentence, nor Proverb, nor Example, nor Fable, nor Enigma, nor any the like; of which however Apophthegmes may sometimes be made, when well and fitly applied. And I have therefore inserted many sentences in this collection, because they seem as Apophthegmes of some Philosophers. There are others likewise which are mute ones, which by certain and significant signs make us know what is meant; tho all these are indeed but improperly reckoned for Apophthegmes. The foundation of this work is taken from Plutarch, and Diogenes Laertius, &c. But I have not omitted the addition of a great many others gathered from Erasmus, and such as Lycosthenes hath reduced into Chapters. Notwithstanding I have neither followed the Method of the one which is too confused, nor of the other, which smells too much of the Colledge. The mind loves to range freely here and there from Flower to Flower, like the Bees, without fixing too long upon any one, and so gathers that Honey which is distributed into little Cells, where every thing lyes in it's own place without disorder, and where every particular may be*

## Preface.

be found out upon occasion. One would say, the mind were jealous of it's prerogative, and displeased when any one does undertake to cut out it's work, or prescribe any other Method besides it's own. Thence proceeds the disgust is often taken in the Learning of the Sciences, where the Mind must be confined and obliged to certain rules for it's instruction, which Plutarch has not persued in this work, because nothing ought to be so surprizing, or so little Studied, as a good Apophthegme. For this reason, I have set down no moral reflections, no more then he, as relishing too much of the Scholar or Preacher: And likewise because there ought somewhat to be left to the Readers, or the hearers guess and judgement to breed the greater delight in either. Only I have drawn some short notes and remarks to give light to some things that seemed most obscure.

In the mean time, I do not know any piece of Antiquity that stood in greater need of being revised and corrected then this same, which wanted the Authors last and Finishing touches. Erasmus himself has committed an hundred faults, thorough his great hast, and because he went about it but by piece-meal, some part at one time, others at another; nor hath Lycosthenes succeed-  
ed



## The Preface.

ed better. I have therefore transposed divers Apophthegmes of Plutarch's, which were so strangely misplaced; that several, which belonged to the Late demonians were disjoyned from the main Body they belonged to, but are here united as they ought to be. The self same Saying was oft-times repeated under divers Names, which is as little pleasing to the Gusto, as the serving up the same cold meat in several Dishes. I have also taken away some that seemed too common, and others whose Beauty and smartness consisted in the proprieties of the Greek and Latin Tongues, which could not be well translated, considering that one bad one were enough to spoil twenty good ones in the opinion of the Reader. I have likewise discarded some Examples that properly belonged not to the Subject they were listed under, tho several were so pertinent, I thought it were pitty to lay them quite aside.

On the other hand to make them the more quaint and concise, which is an essential property of an Apophthegme, I have pared away all the Superfluous Circumstances, because when we would see a thing perfectly well we must remove from about it every other Body that might hide or obscure it,

Sometimes it was necessary to give things  
another

## The Preface.

another Air and expression then the Author, to adapt it to the Language we speak, and the Age we live in : Of which the Ancients themselves afford us examples, by often relating the same thing after divers manners, the truth not being here so material as the Beauty of the Apophthegme, according to the Italian Proverb, *Se non è vero, è ben trovato*, wherefore a nice and verbal translation was not intended. If therefore an Apophthegme be met with here, which shall not be found in Plutarch, or that it speak otherwise then he relates it, let me not be rashly condemned, but first examine the reasons of it's variation upon the grounds above mentioned. Besides there are many in that Author under the name of him to whom they were spoken, as for Example, that of Parmenion ; when he found the Grecian Ambassadors murmured while they attended at the Door of Philip, because he made them wait so long before he gave them Audience, Do not wonder, Sirs, said he, that he Sleeps while you are waking, for he was awake whilst you slept, to reproach them what advantages they had suffered him to take during their Divisions. This Plutarch had placed on Philip, whereas it belonged to Parmenion. Others are likewise ranged in a different order, either because

because they were put in the beginning, when they should have been at the end; as those which were spoken at their Death; or else because they were jumbled together unawares. I need not to mention the many new ones inserted amongst those that are purely pleasant. Nor shall I need excuse these, or any others for not being set down according to the order of time; for time signifies but little to an Apophthegme, and to bestow the pains of searching or computing the time would be of more trouble then benefit. The names are not always mentioned neither, it were not worth the while to search for them, besides that many in the Original are omitted.

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Grave or Sententious

# APOPHTHEGMES

OF

## Great Men.

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### STRANGERS.

**C***yrus* was wont to say, That those *Cyrus.*  
 that do no good to themselves,  
 are constrained to do good to o-  
 thers. He meant in my opinion,  
 to their Heirs, whom they en-  
 riched by their covetousness; though *Eraf-*  
*mus* hath taken it in another Sence.

Being yet a Child, he told *Astyages* who  
 would perswade him to drink Wine, That  
 he feared it was Poyson, having observed that  
 Princes reeling, and other strange disorders in  
 his drunkenness.

He said, One is not worthy to command,  
 unless he be better, or worthier than those he  
 is to command. At least in the Art of Go-

B

vernment,

Strangers. vernment, for it is possible that an ill man may have Qualifications fit to Govern, which honest men are not always furnish'd with, though he cannot have them all unless he be virtuous.

He would not suffer the *Persians* to quit their barren and mountainous Country, to possess a more fruitful one; For fear, said he, that should soften their courage: as if the Spirits of men did change with the Nature of the Soil, as well as Plants.

He would not be perswaded to let a beautiful Woman be brought into his presence that he might see her, while she was his Prisoner; For fear, said he, lest I should become a slave to my slave.

His Steward asking what he would have to be made ready for his Dinner, while his Army was on a march? Some bread, replies he, for I mean to encamp by a River; To intimate that all Luxury should be laid aside in a time of War.

He said at his dying, he could not be perswaded that the Soul which had been able to subsist so long in a mortal body, could possibly perish when it was freed from it.

*Cresus.*

*Cresus* at the taking of *Sardes*, seeing the Soldiers plunder and destroy every thing, asked *Cyrus* what they were doing? They are plundering your Riches, said he. Nay, rather yours, replied *Cresus*, for the Treasures of the vanquished are the Conquerors. This made him stop them from their pillaging.

*Darius.*

*Darius* said, That dangers made him become wise, because they awaken our attention,



tion, and encrease our Experience.

Some body upon the opening of a Granade Apple, asking him, of what would you desire to have as many as here are Kernels? he answered, as many Friends. 'Tis that indeed which Kings stand most in need of, because of the multitude of Flatterers.

One of his Subjects having horribly torn and mangled his face and body to gain credit with the *Babylonians*, who were revolted, and by that means insinuated himself, and recovered the City for him by that artifice, he expressed much discontent, and said, he would rather have lost ten *Babylons*, than one such Friend; or he would rather see *Babylon* again in the Rebels hands, than see his true Friend in that condition.

His Treasurers having settled the Taxes as fairly and equally as they could; let them abate one half yet, said he, that the burthen be easie.

The last King of *Persia*, admiring the Virtues of *Alexander*: If the Gods, said he, will take this Empire from me, may they give it to none other but him.

*Xerxes* having reduced the *Babylonians* to their duty, brought all manner of Luxury and Debauchery in fashion, instead of the Exercise of Arms they used before; To prevent them, said he, from making a second revolt. There being nothing that so much effeminates the courage as debauchery.

Having a Present made him of Figs from *Athens*, let us forbear tasting them, said he,



Strangers. till we have conquer'd the Country that produces them ; To teach us to despise Forreign Curiosities.

He said to those that admired to see him weep when he considered the infinite numbers of men that were in his Army ; It is because that of this swarm of thousands , there shall not one of them be living one hundred years hence.

Intending to pass over into *Greece*, he called all his Generals and Governors of Provinces together, and told them, that he had not summoned them to that place to hear their Opinions, but to tell them his. It had been more modest to let them guess that , then to tell them so ; for the burthen of subjection should be made as easie as possible.

Being unable to force a passage, he cried out, he had a great Army, and but a few Soldiers ; and *Arthemisa* having acted wonders at the battle of *Salamina*, he said, the Men were turned Women and the Women Men.

*Artaxerxes*  
*Longimanus.*

*Artaxerxes* said , that it was more worthy for a Prince to give than to receive : Because Riches and Liberality is the portion of the Great, and cannot be exercised by Inferiors.

When his great Lords committed any faults , he caused their Garments to be whipt instead of them : To punish them, said he, by their own shame. In the East, the Grandees are wont to be punished like Rascals , and suffer the same as their Slaves.

One of his Officers having been promised a sum of money, if he could obtain a thing of him

him that was unjust, upon his Petition gave him the like sum of money, but would not grant his Petition; For I will shew my self liberal, said he, but not unjust. This is the more noble, because great men most commonly gratifie their own Officers out of other mens purses.

*Themistocles* taking Sanctuary under his protection after his banishment: May the Gods, said he, inspire all my Enemies with the like thoughts and resolutions, viz. of banishing their ablest Counsellors.

As some would have hindred *Cyrus* the younger, who made war upon his Brother, to be present in the battle; a Prince, said he, who pretends to Empire must not shew himself unworthy to possess it: Especially such a Conqueror as he, who needed but have remained at home if he feared ought.

Having amongst many other *Curtians* brought him a Grecian Woman, who would not accept of his Carelles; 'tis for that, said he, that she deserves them most.

His Brother permitted every one to approach him, and one day a Peasant presenting him some water in the palm of his hand, because they were not to come to their *Persian* Kings empty handed, and he had nothing else to offer him, he rewarded him. and said, he regarded the Will and not the Gift.

Another having presented him some Fruit of an extraordinary bigness, he said, that he that could improve his Fruits so well, might as well improve his Government, and make a

Strangers. little State become a great one, and thereupon gave him a Government; and yet there are good Gardiners that would make but very ill Governours; though we may truly say, that the industry of man is like a general Form that is applicable to all things.

He caused the Queen to ride thorough the Cities in an open Chariot unvailed, contrary to the Custom of those Countries: That the Faces of their Sovereigns, said he, be no Strangers to the People. In the *Greek* it is to be the more accessible.

Being compelled upon a Retreat to eat dry Figs, and Barley bread, his Provisions having been plundered, Great Gods, said he, what a happiness have I been hitherto deprived of, thorough too much plenty? That shews that where there is the least Cookery, the appetite is the sooner satisfied.

Thus having in an extremity of Thirst drunk puddled water; he said, he had never drunk any that relished better to him.

He said, to a man that spoke ill of him, you have the liberty to say what you list, and I to do what I list. It is a becoming Act to despise Injuries, when one hath the power to punish them.

A rash young Fellow that belonged to his Court, having had his Coat torn off from his back in hunting, had the insolence to ask him for his. I give it thee, said he, but with this injunction, never to wear it. To take away the scandal of a covetous refusal, and yet maintain his Dignity; for Monarchs of old wore a peculiar

peculiar Habit, which other People were forbidden to use. Notwithstanding this young giddy-brain'd Nobleman having put it on, he was only pleas'd to say to him, that a Fool was permitted to wear any Coat. Strangers.

His Mother said, That Kings were to be treated with silken Words. For the Ears of great men being ever used to Flatteries, cannot endure to be grated with the plain naked Truth. Parysatis.

His Kinsman retiring himself from Court after some disgrace, said, that Kings used their Subjects, as Men do their Counters; sometimes they stand for a great deal, otherwhile but for a little. Sometimes a Counter stands but for one, anon it is 100, and then perhaps it signifies 1000. Oronotus.

Memnon the General to Darius, striking a Soldier who spoke ill of Alexander; I took thee to fight against him, said he, not to rail at him. Memnon.

The Egyptian Kings forbade the Magistrates to obey them in things that were unjust, because Justice proceeded from a higher power than they claimed. Kings of Egypt.

A King of Thracia broke to pieces several rare Presents of Crystal that were sent him, for fear, said he, lest I should be in passion, when any else should chance to break them. This was rather an Act of a Philosopher, than a King, unless his Passion were apt to exceed the bounds of Reason.

After the battle of Levetres, he said to the Thebans, who were proud of their Victory; That Floods rose oftentimes above the natu-

Strangers. ral Currents, but feldome lasted long.

*Ida-Thyrse.* *Darius* being entred into *Scythia* with a Puissant Army, the King of that Country informed several petty Princes, who were Subjects to that Monarch, that they would do well to destroy the Bridge that he had made over the *Danube*, thereby to hinder his Retreat: But finding they would not do it, he said, they were good Slaves, but very bad Princes.

*Atias.*

Another sent word to *Alexander's* Father, who resolved to make War upon him; That as the *Macedonians* knew how to fight well; so the *Scythians* knew how to fast long. To intimate they would starve them.

*Scilures.*

Another desirous to demonstrate to his Sons the advantage of their Union, caused a Sheaf of Arrows to be brought, commanded them to break the whole bundle; but when none could possibly do it, he drew them out one by one, and easily snapt them asunder. Thus, said he, so long as you remain linked together, you will be invincible; but seperated you are easily destroyed. The States of *Holland* have since taken a Sheaf of Arrows for the Symbol of their Union.

*Hannibal.*

*Hannibal* inclining to Peace after his Defeat, pulled down a Citizen from the Tribune, who animated the rest to carry on the War, and said to the People who murmur'd at it, Is it not strange that while I who have been a Soldier all my life do counsel you to peace, this Fellow that never knew what a War signifies, should dare to incite you to make War.

The People weeping when they were forced to



to pay the money agreed to give the *Romans*, Strangers.  
 he fell a laughing, and seeing they were astoni-  
 shed at him, This is not the time for your  
 Tears, said he, you should have wept when  
 your negligence made you lose all the advan-  
 tages of my Victories. Or when they ruin-  
 ed your Fleets and Armies, whose loss was  
 the cause of the ruine of *Carthage*.

The *Roman* Army being drawn up in Batta-  
 lia, a Fop came and told him, he found the  
 order of it admirable. It is not their order  
 that I do esteem so admirable, said he, but ra-  
 ther that amongst so great a Number of Men,  
 there is not one so great a Sot as thou art.  
 This changed their wonder into laughter.

*Antiochus*, to whom he had withdrawn him-  
 self after his Defeat, showing him his Army in  
 Parade, who were all clad most Magnificently,  
 asking him, whether that were not enough to  
 satisfy the *Romans*: Yes, said he, though they  
 were much more covetous than they are.  
 Meaning their Riches and Plunder, whereas  
 the other meant their Strength.

As some were talking of a Peace between  
 the *Carthaginians* and the *Romans*, at the be-  
 ginning of the War, he stamping on the  
 Ground, said, Before that comes to pass, one  
 or other of these Nations must be dust and  
 ashes: Which was a kind of Prophecy of the  
 Event.

Discourfing with *Scipio* in *Asia*, concerning  
 the great Generals of those Times; he named  
*Alexander* first; then *Pyrrhus*, and himself the  
 third, at which the other seeming to wonder;  
 I would



Strangers. I would have put my self in the first place, said he, could I have conquered you.

Apprehending he should be delivered up to the *Romans*, he took some Poyson which he carried in a Ring, and said, let us free the *Roman* People from the fears we have put them into for so many years. It hath been said of him, that he knew how to conquer, but did not know how to make advantage of his Victories; because he let slip his advantage after the Battle of *Canna*.

*Tigranes*.

An *Armenian* King seeing the *Romans* appear in small Parties, before his Army which was innumerable, said, There were too many of them to be Ambassadors, and too few to be Enemies. It must be observed that the Ancients alway sent several together on an Embassy.

## G R E E K S.

*Gelon*.

A King of *Syracuse* having defeated the *Carthaginians*, would grant them no peace, but upon condition that they should not sacrifice their Children to *Saturn*. This was the more generous, because the Conqueror herein had no other end but the advantage of the vanquished. However it is easie to make an Apophthegm of this, by changing the Action into Speech; which *Plutarch* hath omitted.

When his Soldiers went not to War, he made

made them cultivate the untill'd Lands, to keep them, as he said, from idleness, the Mother of Seditions, and make some Recompence for the Spoils of War.

Having occasion for money, he borrowed of his Subjects, and repaid it when the Wars were ended, boasting that by this means he had an unexhaustible Treasure in the Purses of his People.

While the Guests at a Feast took an Instrument turn by turn to make Musick and Mirth, he called for his great Horse, and began to manage it before them, to intimate that a Prince even in times of Peace should make it his Exercise and Meditation to prepare against a War.

A Curtezan having reproached him for his stinking breath, he chid his Wife for not giving him notice of it, that he might have sought a remedy; but she replied, That she thought all men had been so, having never conversed with any one but himself. The *Grecian* Dames had no frequent conversation with men, being never admitted at Feasts and Publick Meetings with their Husbands: Whereas the *Romans* had the same Liberty as the Ladies here with us. *Plutarch* attributes this Apophthegme to the Princes Wife that follows.

*Hieron* said, That he was always at leisure to hear those that would tell him the Truth, and thereby banished all Flatterers, and became of easie access to honest People.

He said likewise that those that discovered Secrets did not only offend those that had entrusted them; but also those to whom they were

Greeks.

were revealed : For when we would not have a thing known, we do not only hate those that publish it, but those that are made acquainted with it likewise.

*Epicarmus.*

He condemned a Poet to make satisfaction for having spoken somewhat too freely before the Queen ; and indeed it was an insolent Fellow , for having once invited him to dinner at a Sacrifice, he told him , you would not invite me to that you made the other day, hinting the execution of some great men. These indiscreet Sallies of the Tongue, produce more hurt to those that speak them , then they do good to them they are addrested to.

*Denys the  
Tyrant.*

*Denys* the Tyrant besieged in his Palace by a seditious Multitude, cried out, seeing an Oxe knocked down at one blow ; who would not venture so frail a thing as life is , for an Empire ?

His Son having violated a Woman of Quality , he asked him in passion , if ever he had seen him do the like ? That's because you were not born Son of a King, answered he. You will never be the Father of one replied he , if you continue these insolencies. His Prediction was verified , for his Son was dispossessed. These are two excellent Apophthegmes in one.

Seeing in his Son's Chamber one day a great many Vessels of Gold and Silver, which he had bestowed upon him ; Thou art not worthy to Reign, said he, since thou hast not been able to make Friends of these things all this while.

His Subjects complaining of a Tax, he increased it so much, that they laughed at the impossibility ;

impossibility; 'Tis enough, said he, for this Greeks. shews they have no more to lose. Otherwise they durst not have derided him.

He said to his Mother, who had a mind to marry again in her extream old age; That Princes were able to alter the Civil Laws, but not the Laws of Nature.

He severely punished those that robbed on the High-ways, but pardoned such as pilfered Cloaks in the Night time, to compel his Subjects to keep good hours and avoid debauchery. In the Greek it is, that stole Cloaths, either at the bathing places or elsewhere.

Some body beseeching him to bestow a Talent upon him, and to pretend that he had learned the Secret of him to discover all manner of Conspiracies; He cried out aloud, 'Tis a most important Secret, and bestowed the Talent upon him.

Another desiring to converse with him, asked him whether he had nothing to do? God defend, said he, there being nothing so insupportable as Idleness. Others there are that think nothing so pleasing, but we must distinguish; one may desire to have Leasure, but Idleness is to be hated. It is a common thing to ask what shall we do to pass away the time?

Having been informed that two several Persons had spoken ill of him at time of a debauch; he invited them to Supper, and observing that one of them was very indiscreet and wild, and the other very reserved, He said, that he forgave the first, as having committed

Greeks.

mitted the fault by the frailty and lightness of humour, and caused the other to be put to death, as guilty.

One of his Subjects having concealed a Sum of Money, he caused it to be taken from him, but being made acquainted that he had purchased a piece of Ground with the remainder, he restored it to him again, because he knows how to improve it, said he.

He said, a Prince ought not only to be aware of his Enemies, but of his Friends. It is because those that have the easiest access, may the most easily destroy. But this is trulier spoken of a Tyrant, than a lawful Sovereign.

As a Herauld, at a Sacrifice, wished him, according to their Custom, a long Reign; do not, said he, increase the rigour of Tyranny, by endeavouring to make it Eternal.

A man condemned to death found a Friend so resolute as to be bound for him, that he might have time to go abroad, and settle his Affairs in order, and having surrendred himself again, *Denys* the Tyrant, admiring the confidence and resolution of the one, and the faithfulness of the other, pardoned the criminal, And for recompence, I only desire of you, said he, to be received as the third in your Bond of Amity.

*Polyxene.*

Accusing his Sister for having contrived her Husbands escape. Do you believe me to be, said she, of so mean a Spirit, as that I would not have stolen away my self from thy Tyranny, had it been in my power.

*Denys the  
Tyrant the  
younger.*

His Son said, he entertained men of Learning,



ing, not for any esteem that he had for them, but for the esteem he gained thereby from others. Greeks.

A Grammarian finding fault with his Dialect; There is more to be objected against your Actions, who dare controul a Tyrant even in his own house.

Being driven from his Kingdom, it was asked him, what advantage *Plato* and his Philosophy was to him? They have enabled me to undergo with more patience, replied he, so great a Revolution. Of a King he became a School-master at *Corinth*.

Some body having reproached him, that from being a King he was become a private man; whereas his Father from a private Person had attained to be King. My Father, said he, made himself a King when they were wearied with Popular Government, and I lost my Crown when they began to hate Monarchy. Which is one great reason of the divers changes that happens in Governments. Another time, he replied; My Father left me his Kingdom, but not his Fortune.

*Agathocles*, from a Potter's Son, becoming King of *Sicily*, caused every day some earthen Ware to be served at his Table; That he might not forget, as he said, his former condition, and incite others to vertue by his Example. *Agathocles.*

*Dion* having heard that some of his Friends conspired against him: It is better to dye once, said he, than to be troubled always to guard ones self both against ones Friends, and ones Enemies. *Dion.*

After



Greeks.

After his Exile, seeing his People murmur because they made him wait too long at a great man's Gate; he said it was not the fault of great Men, but of Greatness. Because of the multitude of business which does so much overwhelm them.

Archelaus.

A King of *Macedon* refused to give a Golden Cup to one of his Courtiers, and bestowed it upon *Euripides*; and as the other wondred at it, It is because he is as worthy to have it without asking for it, as you to beg it, and go without it. Because of the Modesty of the one, and the Insolence of the other.

His Courtiers murmuring, because some had thrown water upon him as he passed along the Streets: How can those offend me, said he, when they never thought on me? The Greek expression is, That it was not him they had offended; but the man they mistook him for. But it is like it was done without any design, and that they neither intended it for him, or any other.

Philip.

*Philip* of *Macedon*, as illustrious for his Wit, as for his Virtue and Fortune, rallying one day with the *Athenians* for that they every year elected ten Generals, told them they were very happy in finding so many men fit to be Commanders over Armies, whereas in all his life he could find but one, which was *Parmenion*. Every Tribune chose his General, to prevent them from usurping over the other. In other respects there is nothing so pernicious as so many Generals; but they know not who to confide in, in a Common-wealth.

Having

Having received Accounts of three several Greeks. good tydings in one day : O Fortune, said he, Send me some little misfortune to allay so great happiness. The good tydings were, the gaining of a Battle, the birth of a Son, and the winning of a Prize at the Olimpique Games.

Being counselled to place Garrisons in the Grecian Cities he had taken, I had rather said he, keep them in their duty by love then through fear, and be beloved all my life, then be feared for a while. Fear lasts no longer then while the dread is upon them, whereas Love continues both in good and ill fortune.

His Courtiers advising him to banish one that had spoken ill of him : That were well indeed said he, to make him go and report the same things all the World over. There is nothing can be more prudent then for a man of judgment to find methods to prevent others from doing him mischief.

Another time endeavouring to oblige him to chastize a man of quality for the same Fact, we must first, said he, consider whether we have not given him just cause ; and being informed that he was in some want, and had received no kindness or supply from Court ; he bestowed some Favours : which made him turn his railing into praises, and begot another most excellent saying from that Prince. That it was in a Kings Power to make himself be either beloved or hated.

He also said, That he was obliged to the Athenian Orators, for giving him occasion to  
G correct

Greeks.

correct his faults, by their often reproaching him of them. Which is another excellent Lesson for Princes to reform their Conduct, instead of being in wrath with those that proclaim their Failings.

After the Battle of *Charonea*, as some were counselling him to put all the *Athenian* Prisoners to the Sword, and destroy their City, he said, he would not lose the Theatre of his Glory. Either because they would celebrate his Clemency, or exercise his Valour.

He would have encamped in a place of great advantage for strength; when they brought him word the Country was destitute of all Forage: What a trouble it is, cried he, that the General of an Army must not only take care for his Men, but for Beasts? The Prince of *Orange* said to this same purpose, That War was a Monster, which began to be formed by the Belly, because of the regard that must be had above and before all other things for the subsistence of their Troops.

And indeed it was said that it was not he, but his money that conquered *Greece*.

Having been told that a Castle which he designed to attack was impregnable, he asked whether an Ass laden with Gold might not get in. This is particularly true in a Civil War, where many change Party for Interest, and so are the more easily corrupted.

He bid *Alexander* gain the affections of the *Macedonians*, whilst he was not their Master, for when he was so, they would love him no longer, because of the Taxes and other severities of Monarchies, which makes Princes become hateful, besides that it is natural not to love ones Master.

He

He likewise counselled him to gain the love of the bad, as well as the good Subjects, that he might make use of either of them as his occasions required. He meant it of bad men that had an interest and credit; for without that it should be said, to make the one fear you, and the other love you.

Being present at the sale of some Captives; in an indecent posture, one of them stepping nigh whispered him in his ear, to pull down the skirt of his Garment: Let that man be set at liberty, said he, for I did not know that he was my Friend.

One of his Friends being dead, and some body telling him, to comfort him, that he had lived long enough; long enough for himself, said he, but not for me; who have not yet discharged the Obligations I owed him.

Having understood that *Alexander* was displeased because he took several Women, and feared he would beget too many Children. Let him, said he, shew himself worthy to be preferred. Note that Kings formerly chose their Successors without any regard to Birth-right, as appears by *David's* advancing of *Solomon*.

He bid him, when he appointed *Aristotle* to be his Tutor, learn under so good a Master to avoid those failings which his Father had fallen into.

One of his Courtiers intreating him not to let Judgment pass in a Cause where the Interest of his Friend was concerned; I had rather, said he, that your Friend should lose his Cause, than I my Reputation.

Greeks.

His whole Court advising him to chastise the Ingratitude of the *Peloponnesians*, who had publicly hissed at him in the Olympique Games : What will they not do, said he, if I should hurt them, when they scoff at me though I have done them so much good. This resembles that before spoken, of a vile tongue that had spoken ill of him, whom he would not banish, least he should rail at him all the World over.

One day having lain long in Bed in his Camp, he said he had slept his fill, because *Antipater* waked for him, excusing his sloth ingeniously with the vigilance of his Minister.

*Alexander* having tamed a very wild Horse, whom none else durst mount. Seek another Empire for thy self my Son, said he, embracing him, for mine is too little.

Another time, he said to him, as he was valuing his own Singing ; art not thou ashamed to sing so well. There are some things we ought to be ignorant of, wherein it is shameful to be too skilful.

One day having fallen down on the ground, and considering the extent of his Body in the dust, Great Gods, said he, what a little place we take up, and yet the World cannot contain us.

He told his Son, who was endeavouring to win the *Macedonians* hearts by largesses; dost thou believe that a man whom thou hast bribed, will ever be faithful to thee. Those who are tied by Interest, are by Interest likewise lost.

Asking some *Athenian* Ambassadors, after he had given them Audience, whether he could do



do them any Service. The greatest Service you can render us, says a Brute, is to go hang your self; at which Words, without being moved, though he perceived a muttering through all the Court; Those that endure these Insolencies, said he, are much more honest men, than those that commit them; which was the more to purpose because they came to complain of him.

*Alexander*, while a Youth, said his Father would leave nothing for him to conquer, and when they told him, that what his Father gained, would be for him: But I shall not have the glory of it, replied he, as esteeming more the honour than the profit of Conquests.

His Father advising him to run at the Olympic Games, to shew his Swiftnes. I would do it, said he, if there were any Kings to run with me for the Prize, or contend with me.

The Governour of a Place having written to him, that there were brought to him some lovely Boys that were to be sold; he cried out in great anger, hath he perceived any thing in my behaviour that could prompt him to send me such a Message. So he was likewise displeased in his Youth, against some of his People that had brought a young married Woman to lie with him; and turned away one of his Courtiers for having introduced, at dinner time, a Lass that he entertained under the pretence of Singing. The same Principle made him refuse to see the Wife of *Darius*, who was one of the most beauteous Princesses in the World.



Greeks.

His Governour having reprov'd him for casting whole handfuls of Incense into the fire at a Sacrifice, and telling him that he should avoid being so profuse till he had conquered the Country that produced them. He had no sooner made himself Master of *Arabia* but he sent him a great quantity, with this reproach ; That he should not for the future be so sparing, when it concerned the Service of the Gods. I doubt whether ever he was Master of *Arabia*.

He bid his Soldiers, at the Passage of *Granique*, which was the Limits of the *Persian* Empire, That they should make merry with what they had then , for the next day they were to be entertained at the Enemies expences.

A Philosopher whom he loved, having asked him to bestow a Portion to marry his Daughters, he sent him fifty Talents, who having told him it was too much , and that ten would have been enough for them to have ; But not enough for *Alexander* to give , replied he. However our Gifts should be proportioned according to the Party that receives. But this Prince was excessive in all his Actions, whether good or bad.

Another time when his Treasurer came and acquainted him, that the Philosopher *Anaxarchus* demanded an hundred Talents ; for he had commanded that they should give him whatever he should ask ; He knows he hath to do with *Alexander*, said he. Another Huff of this Prince coupled with the Impudence of a Philosopher.

Beholding

Beholding several Statues in *Milet*, of those Greeks. *Atheletes* that had won the Prizes in the Olympic Games. Where were all these Bravo's, said he, when your City was taken?

He answered the Queen of *Caria*, who took a pride in the excellency of her Cooks, and did often send him of her Dainties; That he had much better of his own, that his Governor had taught him to eat but little at Dinner, that he might eat well again at Supper, and to march all the Night to get a good Appetite in the Morning.

*Darius* having offered him ten thousand Talents, and the one half of his Empire. *Parmenion* was of Opinion he should accept of it, and said, if I were *Alexander* I would do it, and so should I likewise if I were *Permenion*, replied he. He added, that Heaven cannot contain two Suns, nor Earth two Masters.

At the Battle of *Arbella*, the Chief Officers complaining of the Soldiers insolence, who threatned they would have all the Plunder to themselves. Courage, says he, 'tis a sign of the Victory, for those that talk thus, have no design to fly.

The Armies being drawn up in *Battalia*, he stroke a Soldier that was mending his Javelin: For this is the time for Fighting, said he, not to be mending or furbushung your Arms.

As he was reading a Letter from his Mother, perceiving that *Hephestion* overlooked him, and read it likewise; he took his Seal from his Finger, and put it to his Lips, to instruct him thereby to keep secret what he saw.

Greeks.

saw. This is a dumb Apophthegme.

The Priests of *Ammon* having stiled him the Son of *Jupiter* ; he said, That all honest men were so, thereby to allay the pride of that Title. In the Greek it is, that all men were so by Nature, and the good men by Adoption ; which has some resemblance with the Christian Religion.

He spake to the same sence when wounded, That it was not such Liquor which flows from the Wounds of the Gods.

He replied to those that praised *Antipater* for being very modest in his Habit ; That within he was all lined with Purple, and the Son of *Antipater* going to caress before him, one that was beloved by a Musician, he interposed, and cried out, What, shall not Friendship it self be exempted from your Tyranny ?

As he was sending back to *Macedonia* the maimed and the sick ; a Soldier that was in health having thrust in his name to follow a Woman whom he loved. We must try, said he, to perswade her to stay here ; for we cannot compel him.

He sent home all the *Thebans*, who were taken in *Persia*, and said, they were to be excused for coming thither to seek their Fortunes, after their own Country was destroyed. Note, that he pardoned no *Grecians* that were found in the King of *Persia's* Service.

Having taken an excellent Archer, who could shoot an Arrow through a Finger Ring, he commanded him to shew his skill before him, and upon his refusal, sent him away to be executed ;

executed; But being certainly informed that Greeks.  
it proceeded not from disobedience, but a fear  
of losing his Reputation, because he had not  
practised it of a long time, he said, he esteemed  
him the more for it, and gave him his pardon.

An *Indian King* refusing to give him Battle,  
and saying, they ought to contend with gene-  
rosity, and not by power, and that the weakest  
ought to receive kindnesses from the strongest;  
That is the reason we must fight, said he, that  
we may know which is the strongest, which the  
weakest.

Being told that such a place was impregna-  
ble, but he that defended it was a heartless  
Soldier: Then is it not impregnable, said he.

He told a Governour who had surrendred up  
a City, which he could not take; That he had  
more reason to relie upon the Generosity of  
*Alexander*, than on the strength of the Works,  
and restored him to the command again.

His Courtiers preferring him above *Hercu-  
les*; Not so, said he, for what I have done, hath  
been at the head of thirty thousand men, and  
what he did, he did all alone. Not but that  
there have been *Herculeffes* that have com-  
manded great Armys; But the *Greeks Hercules*  
was single in the most of his Exploits.

He fined some of his Friends for being too  
intent upon their play, and said, One should  
never make a serious study of a pastime.

He honoured *Craterus* most, and loved *He-  
phestion* best; because, said he, this loves *Alex-  
ander*, and the other loves the King.

He said of *Xenocrates*, who would not ac-  
cept

Greeks.

cept of his Presents, upon pretence that he had no need of them. Ha, what hath he no Friends! and added, That all the Treasures of *Persia*, had not been enough to satisfie his.

He asked of *Porus* how he would be treated, who having told him, as a King. Then to treat you as a King, said he, I restore thee all thy Territories with an addition of some Provinces.

Because of  
the ingra-  
titude of  
Common  
People.

Knowing that some had spoken ill of him: 'Tis the property of Kings, said he, to do good, and receive no thanks for it. Or, it is a Royal Virtue to do good, without any hopes of a recompence.

He told his Friends when dying, That he foresaw great Dissentions, and slaughters would arise amongst them after his Death, and the disorders of those Divisions would encrease their sorrow for the loss of him.

He called the *Persian* Ladies, The disease of the Eyes, because of their Beauty.

He thought it concerned his Dignity to let none but the most excellent Painters and Statuaries make his Effigies.

Being asked, when dying, where he had lodged his Treasure, he replied, they should find it in the purses of his Friends.

Some People willing to compound with him; I come not, said he, to take what you are willing to give me: but to leave you what I have no mind to take.

He said he was by so much the more indebted to *Aristotle*, than to his Father, by how much it is better to live well, than to live.

Dragging along the Priestess of *Delphos* to the



the Temple, to hear an Oracle on a day in Greeks.  
which it was forbidden, she cried out, Thou  
art invincible. I will have no other, said he,  
and left her.

Before he went forth to begin his Con-  
quests, having given all that he had amongst  
his Friends; some asking him, what he had  
reserved for himself, he replied, Hope.

Leaning upon one Ear, as he was hearing the  
pleading of a Cause, he said, he reserved the  
other intirely for the adverse party.

*Callisthenes* the Philosopher controuling his  
Actions, he said, He did not love that Wise-  
man, who was not wise for himself; Because  
thereby he lost his Fortune.

His Soldiers refusing to swim over a River,  
at the attacking of a place: Why should not I  
swim, said he, & so passed over upon his Shield.

He cried out, over the Monument of *Achil-  
les*; Happy was this Prince to have had *Homer*  
for the Trumpeter of his praises! Others say,  
*Patrocles* for his Friend, and *Homer* for his Hi-  
storian; and having found a little Trunk rich-  
ly set with Jewels amongst *Darius* his Goods,  
he allotted it to preserve *Homer's* Works in.  
Another time, when they would have shewed  
him *Paris's* Syra, he said, he would rather see  
*Achilles's* meaning in *Homer*. One time an ex-  
press being in much hast to tell him some good  
News; he asked him, Whether *Homer* was  
risen again, as judging nothing required such  
pressing haste, but such like tydings.

He said, He knew he was mortal, by two  
things, viz. Sleep, and the pleasures or act of  
Love,



Greeks.

Love, because the Senses are suspended.

He said, If he were not *Alexander*, he would have been *Diogenes*. 'Tis from the same root of Ambition to despise all, or to covet all.

Entering into *Darius* his Tent, glittering with Gold and precious Jewels, he said, This is to Reign indeed. Though there are divers Examples in his Life and Actions, that shewed how much he despised such Luxury and Vanity.

He would not take advantage of the Night at the Battle of *Arbella*, because I will not steal a Victory, said he.

*Antipater* making some complaints in writing to him against *Olimpias*; he does not know, said he, that one tear from a Mothers eye, is enough to blot out all.

Being made acquainted that his Sister lived a little too freely, let us, said he, leave her, her part of the Regency, Impunity and Licence.

He shed some tears, when it was said there were divers Worlds; Because, said he, I have not yet been able to Conquer one.

He said, *Homer* had prophesied of him in the Person of *Agamemnon*, when he said, That he was equally a good King, and a good Soldier.

The Mother of *Darius* having mistaken *Hephestion* for *Alexander*, because he was a more proper man; he said, she was not deceived, for that he was also *Alexander*; Because of the Friendship that united them.

Admiring that he should fall asleep, just before the beginning of a Battle: 'Tis because I am come to the end of my labour, said he.

It

It was the last against *Darius*.

Greeks.

The *Corinthians*, having made him free of their City, after the Example of *Hercules*, I like nothing of this Honour, said he, but the Comparison.

After *Alexander* had distributed all he had amongst his Friends, without reserving any thing but Hope: *Perdicas* said, he was contented with that alone also, and returned him his Present again.

*Perdicas*.

King *Ptolomee* eat often at his Friends, and made use of their equipage, as not being well furnished himself. His Excuse was, That it was more glory to make others rich, than to enrich ones self.

*Ptolomee*  
Son of *Lagus*.

Having asked a little Grammarian scoffingly, who was the Father of *Pelem*: The other returned briskly, who was yours, as a reproach of the meanness of his Extraction; and when his Courtiers wondred that he shewed no resentment, when a man will rally, said he, he must expect to be rallied with again. The same Apophthegm is attributed to *Cicero*: for *Metellus*, asking him by way of scorn, who was his Father? It would be a harder thing to tell who was yours, said he, because his Mother had an ill reputation.

Another Prince of the same name, said, That the greatest unhappiness of Tyrants was, that they must ever suspect the greatest (or bravest) men, and be compelled to make them away. This is true only in Elective Empires, where every one has a right to pretend.

*Ptolomee*.  
*Philadelphus*.

His

Greeks.

*Xenophanes.*

His Son *Xenophanes* being rallied at, because he would not play at a forbidden Game; 'Tis not, said he, for fear of losing my Money, but my Honour.

*Antigonus.*

*Antigonus*, set every Engine at work to enrich himself, and when they reproached him, that *Alexander* did not use to do so; That was because he reaped, said he, and I can but glean.

Finding his Soldiers playing at Tennis all armed, he sent their Officers to make merry with them, and being informed that they were drinking too freely, he cashiered them, and put those Soldiers into their places: Because, said he, those deserve best to Command, who do their duty best.

Admiring that he grew very mild in his old Age, having been very rough in his younger days; That's because I would endeavour to preserve that with gentleness, which I gained by force, said he.

His Son inquiring one day of him, when he would decamp: Art thou afraid, said he, thou shalt not hear the sound of the Trumpets. This shews it imports a General to keep his Marches secret.

Sending him to *Greece* to set them at liberty, he said, That Province was like the Theatre of the whole World, from whence his Glory would be seen over all.

After his recovery from a fit of sickness, he said, That it had been an Advertisement of the Gods to let him learn that he was mortal.

A Poet having called him the Son of a God:  
My

My *Valet de Chambre*, said he, knows the contrary full well. Greeks.

A Flatterer telling him, that the Will of a King was the Rule of Justice; Say rather that Justice is the Rule to the Will of Kings, replied he.

His Brother desiring he would in private determine a cause he was concerned in: It were better it should be before the whole World, replied he, to demonstrate I will do nothing unjustly.

Incamping in the Winter time, in a place that was inconvenient, he said, to some Soldiers whom he over-heard murmuring near his Tent. Go farther off and complain, least I be obliged to punish you.

He said, to one that made a harrangue to him in a bombast flattering stile; Art thou not ashamed to speak to me as if I were a Fool?

A Cynique begging a Dragma of him; That's too little for a King to bestow, said he; and when the other had desired him then to give him a Talent; That's too much, said he, for a Cynique to receive. The *Medium* had been to give more than the first, less than the last.

A piece of  
about seven  
pence.

Two hundred  
Guineys.

His followers counselling him to put a Garrison into *Athens*, to be a Bridle to *Greece*, he answered, There could be no stronger Garrison than the affection of the People.

*Pyrrhus* challenging him to come down from the Mountains, and he would give him battle, he said, he made War as his own Judgment guided him; and not as his Enemy would have him; and that if *Pyrrhus* were weary of his life,

Greeks.

life, there were a thousand ways to death. Another, on the like occasion said; If he be so great a Captain, let him force me to come down. Notwithstanding he affirmed that *Pyrhus* would be the greatest Soldier of his time, if he lived to mature Age.

In the height of his Conquests, some body having dedicated a Treatise of Justice to him; This is very proper to him, said he, while I am usurping the Rights of other men.

His Son at his return from hunting, coming and embracing him while he was giving Audience to some Ambassadors: Tell this, said he, to those that sent you hither. There being nothing that can better establish a Throne, than the mutual love of the Royal Family:

His Son *Aleione* being very harebrain'd, was killed in a Fight; This happ'ned somewhat later, said he, than I expected, or, than he desired.

He said, to another that shewed himself very proud, do you not know that Royalty is but a brave slavery; and another time, That if one knew the weight of a Crown, they would be afraid to set it on their heads. In the Greek it is, they would not vouchsafe to take it off from the ground.

Demetrius.

*Antigonus* having dream't, that *Mithridates* had reaped a golden Harvest, resolved to make him away, and communicated it to his Son *Demetrius*, after he had made him promise not to divulge a word of it. But *Demetrius* who loved *Mithridates*, led him out immediately to walk upon the Sea Sands, and wrote thereon  
with



with the point of a Javelin, Begone, *Mithridates*; so that he made his escape to *Pontus*, where he was chosen King. If equivocations are at any time lawful, 'tis in such cases where a man's life is concerned.

The *Rhodians*, having intreated him to preserve a Picture of *Protogenes*, which he had taken in their Suburbs, he said, he would keep it as inviolably as his Fathers.

Having taken the *Athenians* by Famine, he caused them to be assembled in their Publick Place for Spectacles, where while they dreaded some exemplary punishment for their revolt, he told them, That he bestowed five thousand measures of Corn upon them to relieve their misery; and happ'ning to pronounce some word amiss at the same instant, and the People reproving him for it openly, he added, and I will give you as much more, for your good Instruction. Many would have been angry at such a publick reproof, and have recalled his Guilt, instead of increasing it; so that this is an Example of Clemency, of Liberality, and a greatness of courage.

It was said of his warlike Engines, in which he was very intelligent, That they begot admiration amongst his Friends and astonishment in his Enemies.

*Demetrius* being taken by *Seleucus* sent word to his Son, that he should give no credit to his Letters; But that young Prince was so sensibly concerned for the imprisonment of his Father; that he wrote to *Seleucus* with more Generosity than Prudence, that if he would set him free,

D

he

Greeks.

*Antigonas,*



Greeks.

he would surrender both his Person and Dominions into his power.

His Pilot telling him, just at the beginning of a fight, that the Enemy was stronger than he; For how many do you reckon me, said he.

A Soldier desiring the same allowances which one had, who had done eminent Service: It was not the recompence of his Family, but his Valour, said he, and refused him.

*Zeno*, whom he esteemed above all the Philosophers, being dead, he said, He had lost the Witness of his Actions, and the Theatre of his Glory.

*Lyfimachus.*

*Lyfimachus* being constrained to give up himself, and his whole Army, for want of water; cried out, having drank, great Gods, for what a small matter I have lost my Liberty and Country!

*Antipater.*

*Antipater* having heard of the Murther of *Parmenion*; If he were guilty, said he, in whom shall Princes confide? and if he were innocent, where is the Prince we can confide in?

He said of *Demades* and *Phocion*, That he had two Friends of a direct contrary humour, for he could never satisfy the one, nor ever get the other to accept of any thing.

*Antiochus.*

*Antiochus* sent his Letters into all Parts, at his first accession to the Empire; That if there came any Orders from him contrary to the Laws, they should not obey them. He likewise withdrew himself from *Ephesus*, fearing the great Beauty of *Diana's* Priestess should tempt him to violate her.

*Antiochus*

*Antiochus* surnamed the Hawk, put himself into Mourning upon the report of the death of his Brother though they made War against each other, and being after assured that he was living, he caused publick Thanksgiving and Rejoycings to be kept; To shew, said he, that the Law of Nature yet subsists, amidst our disorders. What was rare in those days, is now grown common.

Greeks.  
*Antiochus*  
*Hierax.*

A report being brought to *Pergamos* of the death of *Eumenes*, his Brother *Attalus* seized immediately on the Empire, and married his Widdow; But the News proving to be false, he laid down the Crown, and went to meet him in the habit of a private Person, of which *Eumenes* took no other notice, but only whispered in his Ear; another time, be not so hasty to marry my Wife, till you have seen me laid in my Grave. He never after shewed any more resentment, and at his Death left him his Wife, and his Empire. *Attalus* on the other hand did never raise any Children, but restored the Diadem to the Son of *Eumenes*, as soon as he was of Age to Govern. It would be difficult to find two such rare Examples, the one of Acknowledgment, the other of Moderation.

*Eumenes*

He was wont to tell his Brothers: If you treat me as your King, I will treat you as Brothers; and if you treat me as a Brother, I will treat you as I am King. To teach them to obey him.

*Pyrrhus* said, He never had taken so many Cities by force, as *Cineas* had taken by cunning.

*Pyrrhus.*

# APOPTHEGMES

The Inhabitants of a Town besieged, having railed at him bitterly a thousand times during the Siege, he told him, as he was settling them after the place was taken; That they had great need of Masters to teach them to rule their Tongues.

Being asked which of two excellent Musicians he liked best, he answered, The General *Polyperque*; to shew that Kings ought to esteem brave men, and not Fiddlers.

One who had never been in the Wars, promising to instruct him in the Military Art, he told him, That he never valued a General, who had never heard the sound of a Trumpet.

He said, after the gaining of two battles against the *Romans*, I am lost if I gain a third, because they had cost him so many men; and therefore, admiring their Valour, he said, that he could easily conquer the whole World with the *Fomans*, or the *Romans* with him. Others improperly attribute this to *Antiochus*, who was no great Soldier.

He said, when he quitted *Sicily*, I leave a brave Field of Battle to the *Romans*, and the *Carthaginians*; which proved true in the Event.

He bid those Commissaries whom he sent to raise Forces be sure to chuse proper and lusty Fellows, and he would take care of the rest, as if courage and skill proceeded only from exercise which is not always so.

Being entred into *Athens* to Sacrifice, he praised the *Athenians* for the confidence they had in him; but withal told them, that another

ther time they should have a care of letting in *Greeks.*  
any one that exceeded them in strength.

Having pillaged *Laconia* by surprize before any War declared, he answered the *Lacedemonians* who made Complaints to him, that he did not use to divulge his secrets to any body.

His Children desiring to know of him at the time of his death, to whom he left his Empire; To him, said he, that hath the sharpest Sword. Though this were true in some sort, it was ill in the mouth of a Father, who thereby kindled the Flames of a Civil War in his own Family.

The great *Antiochus* having strayed from his Company at a hunting, betook himself to a little Caban, where some People, who knew him not, discoursed of him, some extolling his good Nature, others saying that his Servants wrought upon it to ill purposes, and that he spent too much of his time in hunting; he at his return to his Company, told them, he had never heard so much truth spoken as that day.

At the Seige of *Jerusalem* the *Jews* having desired seven days Truce to celebrate their great Festival, he not only granted their request, but would needs honour that Ceremony in Person, and himself conducted in great Pomp to their very Gates huge quantities of Incense and Victimes; which touched them so sensibly, that they surrendered to him, as soon as the Festival was over. To make an Apophthegme, we should make him tell what he did, but that would lessen it.

Greeks.

The *Romans* having lopp'd off a part of his Empire, he said, He was obliged to them for having discharged him of a great portion of his care. Though this is truth, yet Princes do not lay aside those burthens till they needs must.

*Pisistratus.*

*Pisistratus* Tyrant of *Athens*, finding his Friends revolted, who had seized on a Fortrefs, went and found them with his little Retinue, and when they inquired of him what he intended to do; Remain with you here, said he, or get you to return with me.

Knowing that his Mother loved a young man, who durst hardly visit her out of the apprehension he had of him, he invited him to Supper, and having treated him well: Hereafter, said he, shew your self more complaisant towards my Mother.

Another that was one of the finest shaped men in the City, having been so insolent as to kiss his Daughter in the open Street, and the Mother desiring he would resent it; If we punish those that caress us, said he, what shall we do to them that hate us. This was but a colour to excuse the capriciousness or passion of the young man, whom he presently sent for to bestow his Daughter in Marriage on him.

Some debauched Fellows having done an injury to his Wife, and coming the next day to beg his pardon; You are mistaken, said he, my Wife was not out of doors yesterday; but be more modest another time. There is no pleasure in owning to have received an affront, and especially in such cases; and therefore *Ce-*

*far*



far deni'd that his Wife was guilty, though Greeks. he well knew the contrary, and was divorced from her for that reason.

Going to marry a second time, his Children came and asked him, whether they had given him any just cause to complain; It is so far from that, said he, that I find you so good, I am resolved to get more such as you are.

*Themistocles* his Tutor, was wont to say of *Themistocles.* him, that he would prove either the Safeguard or the Ruine of his Country, and compared him to a fiery Horse, that proves extraordinary good when reclaimed.

Having forsaken his debauchees, and become more vigilant after the battle of *Marathon*, he said, that the Trophies of *Miltiades* would not suffer him to rest.

Being asked one day, whether he had rather be *Homer* than *Achilles*; That's as if one should ask, whether I had rather be the Herald than the Conqueror. He alluded to the Publick Pastimes, where the Conqueror was proclaimed by a Herald.

In his Wars with *Xerxes*, he gave money to him that commanded in *Athens*, upon condition he should renounce the Office of General, lest, said he, he should spoil all by his Avarice and Cowardize.

When *Adimant* would have deferred giving battle, alledging, that he that started too soon in his race, was to be punished; But he that sets out too late, replied he, never gains the Crown.

He said, That the way which leads to Hell,

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was more to be wished, than that which leads to Honour: Because of the bryars one meets with in the management of publick Affairs. Nevertheless he called idleness the Grave of the Living.

The People having raised him to Dignities, after they had taxed him of Infamy, he said, He could not love those that made use of the same Vessel to such contrary purposes.

Before he began his march against the *Persians*, he said to the People who were looking on a Cock-fighting; That those Creatures though so valiant did not fight for their Country, but only for their Honour. Thereby to encourage them, to shew the greater courage against their Enemies.

The General of the *Lacedemonians* lifting up his Staff against him; Strike, said he, so you will hear me.

An Inhabitant of a small Village, reproaching him that he owed all his Glory to *Athens*. 'Tis true, said he, that I should never have attained to Greatness in your City, nor you in mine.

*Simonides* the Poet requesting somewhat of him that was unjust; as you would be no good Poet, said he, should you deviate from the rules of Poetry; So should I be no good Judge if I prevaricated from those of Justice.

One telling him, He might be the first in the Republick, provided he would espouse no Party; he replied, he desired not a Dignity, wherein he could not oblige a Friend, and disoblige an Enemy, which is a little contrary to the

the Definition he gives before of a good Judge; Greeks.  
 for to take it strictly, a publick Person ought  
 not to have either Friends or Foes. There-  
 fore one of the Ancients renounced all Friend-  
 ship at his entrance to the Government: And  
*Aristides* declared he was of no Cabal that he  
 might authorize no injustice.

His Daughter being courted by a Fool, and  
 by an understanding man, the first being rich,  
 the other having no wealth; he took the man  
 of Parts for his Son-in-Law: For I had rather,  
 said he, have a man that wants an Estate, than  
 an Estate that wants a man.

Exposing a Country House to Sale, he said,  
 it had a very good Neighbour, so much he  
 thought that particular to be considerable.  
 History tells us to the same purpose, that a  
 Prince after a Battle, beholding a Gentleman  
 so grievously wounded, that his very Bowells  
 hung out of his Belly, and some bemoaning his  
 sad condition, he said, It was yet a worse thing  
 to have an ill Neighbour.

To one that would instruct him in the Art  
 of Memory, he said, he rather desired that of  
 forgetfulness. Because of those Misfortunes  
 which happen daily, the remembrance where-  
 of is troublesome.

He said, there was no Musick so pleasing, as  
 to hear ones self praised in publick; and hav-  
 ing been received with great Acclamations at  
 the Olimpique Games; He told them, he was  
 fully recompenced for all the Services he could  
 ever render to *Greece*; Or that he had ever  
 done them.

He

Greeks.

He would not suffer *Hieron* to assist at those Sports, because he would not help the *Greeks* with his Forces against the *Persians*, and said, It was not reasonable that he who would never share in their Dangers, should partake of their Pleasures.

After a Victory marching over the Spoil of the Enemy, he bid one that followed him, take up something for himself, because you are not *Themistocles*. It does not become a General to load himself with Plunder.

Finding they had little respect for him after the War was ended, he said, he was like those great Trees which stand on the Plains, whom none regards, but to find shelter when a storm surprizes them.

Being arrived in *Persia*, he desired a years time of the King to learn the Language, that he might converse personally with him, because a man expresses himself but by halves with an Interpreter; and having been even overwhelmed with all sorts of favour and kindness, he cried out, I had been lost, if I had not been lost! as much as to say, he owed his good Fortune to his Banishment.

*Myronides.*

The General *Myronides* having caused it to be proclaimed, that every one should be in readiness for an enterprize, found at his setting forth that he was followed but by a very few, and being advised to stay for the remainder; all those that are to be of the Party, are here already, said he; Either not to delay the Execution; Or, that he had little reason to value the help of those that came so slowly to the Rendezvous.

*Aristides;*

*Aristides*, surnamed the just, was a mortal enemy to Cabals, to avoid, said he, the authorizing of an Injustice.

Greeks.

*Aristides*.

Going an Embassy with *Themistocles*, who was his Enemy. Let us, said he, lay down all our quarrels here, lest they should prejudice the publique Affairs; and at the breaking up of an Assembly, where they had thwarted each other out of jealousy, he declared, they would do very well to throw them both into the River, because their enmity did hurt to the good of the Commonwealth.

Having been condemned to pay a Fine by the contrary Faction, the People of reputation did not only cause his Fine to be taken off, but made him be continued in the management of the publique Treasury, where shewing himself more favourable and easie to those that brought in their accounts, he was the third time elected Chief Treasurer; But he told them, that he was more ashamed of his Election, than his Condemnation, because he had been condemned only for having done his Duty, and was elected because he was grown remiss. And upon the Commission he had to allot the Sums which were to be imposed on all the *Grecians*, for the Wars against *Persia*, he shewed himself so little inclined to enrich himself, that he expended of his own.

He said to a rich man, who reproached him of Poverty; Thy Riches does thee more hurt, than my Poverty does me.

He hindred the People from condemning a Criminal upon his bare word, and would needs have



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have them try him by due Form of Law ; For fear , said he , they should make this a Preſident in favour of ſome hereafter that may have leſs honeſty.

Being Judge in a Cauſe , where one of the Parties alledged that his Adverſary had ſpoken ſeveral injurious things againſt *Ariſtides*. Hold , ſaid he , there is nothing in this Cauſe that concerns me, but your ſelf.

Going into Exile , he beſought the Deities that the Affairs of his Country might be ſo prosperous , that they might have no occaſion to recal him , which they did ſoon after ; Whereupon , he ſaid , That he was not troubled he had been baniſhed , for his own ſake ; but for the Honour of his Country.

*Themiſtocles* having ſomewhat to propound, which much imported to be kept ſecret, the People obliged him to communicate it to *Ariſtides* , who having heard what it was , ſaid, There was nothing could be more advantagious, nor more unjuſt. It was to have burned the *Grecian's* Fleet that lay in Port, which was not put in execution.

*Themiſtocles* ſcoſſing at his being ſo ſparing, and ſaying that to be able to keep money cloſe, was the vertue of a ſtrong Cheſt , and not of the General of an Army, he replied , That without this, all the other Vertues would prove uſeleſs , becauſe there was ſtill need of money to make them effectual.

*Pericles* ſaid , that when ever he took the Command upon him, he made this Reflection, That he was going to Command a Free People,  
and

and which was more , *Greeks* and *Athenians*, *Greeks*.  
That is to say, as free as men could be.

He prayed the Gods , before he mounted the Tribune , that no Word might slip from him , that could scandalize the *Athenians* , or hurt either the publick or his private Affairs.

One of his Friends intreating him to make a false Oath in his Favour ; We are Friends, said he, but no further than to the Altar.

The Poet *Sophocles*, who was his Collegue, saying, at the beholding a Beauteous Woman : Ah, how handsome she is ! A Magistrate , said he, ought not only to keep his hands pure, but even his Eyes and Tongue.

Being accused for consuming the publick Revenue in Offerings , and consecrating the best things to the Gods. Will you , said he, let me put in my name instead of yours, and I will pay the charge with my own money, which the People refused.

The Soldiers being astonished at an Eclipse of the Sun just before the beginning of a Naval Fight , he held his Cloak before the Pilot's Eyes, and asked him if that were not a mighty Prodigy. It is caused by the Interposition of the Body of the Moon ; yet, the Ignorance of those things formerly begot much Consternation.

*Alcibiades* not returning from an amorous Adventure, he would not suffer him to be trumpettted ; Because if he be dead , said he, that would but make it known a day or two the earlier, and if he living, it would confound him with shame.

As was  
their Cu-  
stoms.

The

Greeks.

The People would have obliged him to speak in Publique of a business wherein he was not prepared, but he excused himself, either out of respect, as he would have it believed, or to keep up his credit. The same thing is related of *Demosthenes*.

*Alcibiades.*

*Alcibiades* said, That he led the Life of *Castor* and *Pollux*, being in the Heavens, when he was well in the Peoples thoughts, and in Hell when he knew the contrary. Those *Heroes* were turn by turn in Heaven and in Hell.

He used to say, he wondred not, that the *Lacedemomians* despised Death, since their way of living was so miserable; Because of their wretched food, and rigorous usage.

Wrestling with one, he bit him by the hand, and the other upbraiding him, that he bit like a Woman; No, says he, but like a Lyon.

It is said, that he cut off the tail of a Dog of his own of great value; That so the People having that to talk of, said he, may not mind the other things I do; but there is nothing makes men discourse more of us than such extravagancies.

Coming one day into a School where they instructed Youths, he asked the Master for a *Homer*, who telling him, he had none, he gave him a box on the Ear. This is a mute *Apophthegm*, where the box on the Ear must pass instead of Words spoken, to shew the value should be held of *Homer*.

The *Athenians* having recalled him from his employment for some Capital Crime, he slept away in his return, and being asked, if he doubted

doubted of Justice, he said, I would not trust my own Mother, where my life is concerned, for fear lest by a mistake she should take the black Bean for the white; the first being the token of condemnation, the other of absolution.

Being informed that they had condemned him to death; I will make them know, said he, that I will live yet, and going over to the Enemy, was the occasion of many troubles to the State.

Applying himself to Eloquence, instead of Musick, which was in Vogue in those Days: Let those sing, said he, that cannot speak.

The General *Lamachus* chiding an Officer *Lamachus*, who had failed in his Duty, when the other assured him, he would do so no more; War, said he, allows no time for repentance.

*Iphicrates* fortifying his Camp in a place where there was no appearance of danger, said, to those that wondered at it; 'Tis an ill excuse for a General to say, I did not imagine it.

He was wont to say, that an Army was to be formed like a Human Creature, and ought to have the main Body composed of Foot well armed, and the Wings lightly armed, the Cavalry for Legs that they might run every where upon occasion, and a good General for its Head.

Taking great care to range his men well in his Service against the *Barbarians*; It is because I fear nothing so much, said he, as that they will not know that I am here, to astonish them by his Presence, and Reputation.

Being

Greeks.

Being haled to Justice in a time of War; Unhappy man, said he, to his Accuser, thus to oblige my Citizens to sit in Judgment upon me, instead of marching under my Conduct against the Enemy.

He said, it was necessary to excite the Soldiers to the love of Money and Pleasures, because that made them have the more courage to gain wherewith to satisfy their desires.

A Sort of a good extraction reproaching him of the meanness of his Birth; I shall be the first of my Race, said he, and you the last of yours.

An Orator bawling out to him in an Assembly; What art thou, to shew this Vanity? and proceeding to a tedious enumeration of all the Offices in an Army: I am none of all these, said he, but him that commands them all.

*Timotheus.*

Some that envied the Glory of *Timotheus*, having painted him sleeping with a ——— in his hand, where the Cities came and were taken: If I take Cities sleeping, said he, what cannot I do when awake? 'Tis the mark of a good Apophthegm to retort their own Argument upon them.

He called money the Soul and Blood of civil Life, and said, that those that were deprived of it, were like the dead, without action.

Or, were  
not sub-  
ject to be  
repented  
of.

That those that were not contented with any thing, thought nothing dishonest.

He said, to *Plato* who had entertained him, That such Feasts as his, were not only pleasing on the same day they were made, but the next day also: Because of the loathing that follows others.

A



A General glorying in his Wounds, he said ; *Greeks.*  
I should be ashamed , to have been wounded in  
your place: To shew that a General ought  
not to hazard himself too confidently , his  
whole Army depending on his safety. In the  
Greek it is, when I commanded the Army , I  
was ashamed that a Dart fell too near me.

Some body saying that *Cares* was a good  
General ; Not so, replied he, but a good Soldi-  
er. To hint that he wanted the qualificati-  
ons for a Commander.

*Chabrias* affirmed , the fittest to command, *Chabrias.*  
were those that best knew the Enemy.

He likewise acknowledged, That he esteem-  
ed more an Army of Deer , commanded by a *Or, a Hare.*  
Lion, than an Army of Lions, commanded by  
a Deer , to shew of what importance a good  
General is, not so much for Valour as for Con-  
duct and Discipline.

*Hegesippus* , animating the *Athenians* against *Hegesippus.*  
*Philip* of *Macedon* ; We shall draw great  
plagues upon our selves, said one , if thou art  
believed ; and much greater yet , replied he,  
if I am not believed, meaning their slavery.

*Pytheas* offered to harangue in publick , to *Pytheas.*  
prevent their allowing divine honours to *A-*  
*lexander*, when some, crying out, you are too  
young: Him whom you would make a God,  
replied he, is younger yet than my self.

*Phocion* seeming to study in an Assembly, they *Phocion.*  
asked him the reason: I am thinking, said he,  
whether I cannot leave out something of what  
I have to say to the *Athenians*. the shortest  
Speeches being the best.

Greeks.

The Oracle having answered, That there was a man in the City that found fault with every thing : Do you trouble your heads about that Sirs, said he, 'tis I that cannot approve of any thing that is done here.

The People, one day, seeming to applaud what he had spoken to them, he asked, whether he had not let slip some foolish word or other, so much did he suspect their approbation.

The *Athenians* going about to get a voluntary Contribution towards their Sacrifices ; It were a shame, if I should give you any thing, and not pay this man, said he, shewing his Creditor.

The People will murder thee, if ever they grow into fury, said *Demosthenes* to him ; and thee when they recover their reason again, said *Phocion*.

That Orator exclaiming against *Alexander*, who was falling like a torrent upon *Thebes* ; Miserable man, said he to him, to exasperate a young discontented Prince against thy Country, who has his Sword in hand.

Beholding an Army of Soldiers that were too gawdily cloathed, he said they were fit for a Show, but not for a Fight.

His Friends advising him to forbear giving a Visit to a vicious Rascal in Prison, who intreated him to come ; Where can I better go to see such an ill man, said he, than in a Prison ; being glad he was there.

The *Athenians* railing against those of *Byzantium*, who would not admit their Soldiers :

'Tis

'Tis not those Allies are to be blamed for their Greek. suspicion: but your Generals that gave them cause for it; and being elected in the stead of him that commanded before, they were received without any difficulty.

Observing a Soldier who was advanced out of his rank, return nimbly into his place upon sight of the Enemy, he told him, chidingly, That he could neither keep the place his Captain had given him, nor that he had taken himself.

The Ambassadors of *Alexander*, bringing him a Present from their Master, he asked them, wherefore he sent that present to him only? It is because he finds you an honest man than the rest, said they; let him give me leave to be so still, replied he, because Presents corrupt us.

The People making some scruple of sending some Gallies to that Prince which he required of them; I must advise you, Sirs, said he, either to be the strongest, or be Friends with those that are so.

Upon the news of his death, the Orators calling aloud to take up Arms; If he be dead, said he, to day, he will be dead likewise to morrow, without all this great haste of taking up your Arms.

An Orator having perswaded the City to a War by very specious pretences and fair hopes, he told them; Those fine Speeches were like Cypress-Trees which are lofty and beautiful, but yield no Fruit.

Their first success proving favourable, the

Greeks.

People asked him, if he were not joyful ; Yes, said he, but I do not repent of what I said.

The *Macedonians* being come into the Country with their Forces, he went forth against them with all the strength of their Youth, and finding every one would needs give him counsel : Great Gods, said he, what a many Captains, and how few Soldiers? It appears by this, and by *Thucydides*, that there is no People resembles the *French*, so much as the *Athenians*.

A while after the *Athenians* having been defeated and compelled to receive a Garrison, when he who commanded would needs make him a Present ; I refused *Alexander's* Gifts, said he, and added upon a juster occasion.

*Antipater* endeavouring to oblige him to something against his Will, he told him, One cannot be both a Friend, and a Flatterer.

The People having made choice of him for their General, he made Proclamation, that all should take up Arms, not excepting those of Sixty years of Age ; and these alledging they were exempted by the Laws ; and yet they do not exempt me, said he, who am above Four-score.

A corpulent man perswading them to War against his Opinion, and being constrained to drink several times, because of the heat ; What will this man do in a Battle, said he, who sweats so much with talking only.

Being condemned to death with his Party ; as he went to Execution in the midst of their Lamentations, without a word speaking, a  
Rascal

Rascal came and spit in his Face : Take hence that insolent fellow, said he, without being otherwise moved ; and it had been observed, that he was never seen to laugh or cry. Some will affirm that he said, How ill favour'dly that Fellow gapes, or sneezes, and attributes it to *Aristides*.

A wicked wretch despairing to dye at the same time ; Are you not happy, said he, to dye in Company with an honest man.

Being ready to take the poyson, some body asking him, if he would say nothing to his Son ? Let him never desire to revenge my death, replied he.

He said, It was better sleeping in peace on the Earth, than lying unquiet on a soft bed.

That we must do our Duty, and all the rest was nothing.

That it was difficult to act several Parts.

That we must promise little, and perform it; but we do the quite contrary.

That when one eats more than one should, One hath more Diseases than can be cured.

That he left his Son Estate enough, if he were wise, and if he were not so, all that could be left him would signifie nothing.

*Nicostrates*, General of the *Argiens*, said to King *Archidamus*, who solicited him to do somewhat that was unjust; You are not of the Race of *Hercules*, who travelled over the whole World to punish the wicked, since you endeavour to corrupt the good. *Nicostrates.*

*Epaminondas* acquitted himself very well in an employment put upon him, though it was *Epaminondas.*



Greeks.

an Office beneath him ; and said in his own defence ; It was the man that made the Office considerable, and not the Office the man.

He would not allow for so much Oyl , in an account brought him for a Feast ; Because, said he, it is impossible that we should have eaten so much and not be sick with it.

He withdrew from a sacrificing Feast , because of the great Pomp and Splendor, saying, they called me to a Sacrifice, and I meet with a debauch.

Walking very pensively one time , when all the City was rejoycing he told those that asked him the reason of it ; I am sad, that you may take your fill of Mirth.

He would not render up a Criminal to *Pelopidas*, but did it to a Curtizan, giving this reason, that it was a fit Present for a Curtizan, but not for the General of an Army.

The *Lacedemonians* having declared War against *Thebes* , having gotten divers Oracles, some favourable, others not, he put them some on one side of the Chair , others on the other hand , and said ; If you behave your selves well, these are for you, shewing them the good ones, if not you must expect the others: Like a good Politician , he makes our good or evil Fortune depend on our Actions, not our Actions on them.

It hapning to thunder extraordinarily, whilst he was marching an Army, some having inquired of him what that signified ; That our Enemies are astonished , replied he, and shewed where they had entrenched themselves upon

upon the Hills, like men that were afraid; or, Greeks.  
 on disadvantageous ground, like People that  
 knew not what they did.

He owned that the Battle of *Levetres* did  
 not please him so much for its importance, as  
 for the having gained it in his Father and Mo-  
 thers life time.

Appearing melancholy and thoughtful the  
 next day, against his wonted Custom, asking  
 him the reason; It is to allay, replied he, the  
 excess of Joy I felt yesterday.

The General of *Theffaly* having sent two  
 thousand Crowns to him, to defray the expence  
 of an Enterprize which they had contrived  
 together, as knowing that he was very poor;  
 he quarrelled at him for it, as if he would have  
 corrupted him, and satisfied himself with bor-  
 rowing some small matter of a Friend of his  
 for that purpose.

Thirty or  
 forty Shil-  
 lings.

He refused *Darius* his Presents with the  
 same Moderation, saying, he ought not to do  
 it, if he desired nothing but what was just from  
 him; if not, all the Riches he had could not  
 corrupt him: Or, it is to no purpose if he be  
 our Friend, if not, I can never be his; but this  
 is to be found elsewhere.

Being informed that a Soldier had enriched  
 himself by the ransom of a Prisoner: You are  
 now too wealthy, said he, to be a Soldier, go  
 and set up a Tavern in some good City. As  
 a Soldier too much at ease is not fit for the  
 War.

Talking how the *Athenians* were entred in-  
 to *Peloponese*, excellently well armed: A good

Greeks.

Musician, says he, never dreads to meet another, provided with a good Instrument.

So soon as he was Director of *Beotia*, he bid the *Thebans* furbish their Weapons, because he intended to make use of them, and not let them rust in idleness; and some advising them to live in peace, he said, that under that fair pretence they designed to impose the greatest slavery upon them.

He called his Country the Theatre of War, and said, it could not be defended unless they always had the Sword in hand.

Some comparing him to *Agamemnon*, said he, That Prince was ten years taking of one Town, and I for my part have set free all *Greece* in one days time, by the Battle of *Leuctres*.

He patiently endured the ill humour of the *Thebans*, and said, that one must no more take revenge of ones Country, than of ones Father. Likewise he affirmed the noblest death was to dye for ones Country, and obtained what he commended.

A Rich man refusing to lend a Friend of his money, who was in necessity: Art not thou ashamed, said he, to deny assistance to a good man? It is not just so in the Original, but I have put it thus to make it better, for in an Apophthegm it is not so material for the truth, as the force of the expression.

It being controverted who was the greatest Captain, he, or some other: Stay till our deaths, said he, to judge aright; because, one oversight does sometimes forfeit all their reputation.

Being

Being brought to judgment with his Col-  
legues for having kept the command of the Ar-  
my four Months after his time was expired; he  
ordered them to lay all the fault upon him,  
and presenting himself at the day appointed:  
I am the sole Author, said he, of the Crime  
charged upon us, and do not refuse to dye,  
provided they add to the sentence, That I am  
condemned to death for having set *Greece* at li-  
berty, and made my ingrateful Country tri-  
umphant over the *Lacedemonians*, ever till now  
invincible. This assurance did so astonish his  
Judges, that they withdrew, without daring to  
put it to the Vote. He added, that no Argu-  
ments were capable of justifying them, if  
what they had done would not suffice, because  
Deeds are better then Words, how pompous  
soever they could be. This serves to shew us,  
that we must not juggle with the Actions of  
great men, nor examine them by the strictness  
of Law.

Being wounded to death at the Battle of  
*Mantinia*, hearing that such as had been able to  
take the Command of the Army were all slain  
in the Fight, he advised them to make a Peace,  
since there were none left fit to carry on the  
War, and the Event proved that he was in the  
right.

He would not suffer them to draw the Wea-  
pon out of his Wound, till he was assured, he  
had gained the Victory, and finding they had  
saved his Buckler, he told them, He dyed con-  
tentedly, to live eternally in the memories of  
men.

Some

Greeks.

Some attribute to him, the killing a Sentinal whom he surprized asleep, saying, by way of excuse, I left him as I found him.

Pelopidas.

*Pelopidas* took no great care to enrich himself, and when his Friends put him in mind that money was necessary; Yes indeed, said he, to that man there, shewing them a poor Cripple.

Going to the Wars, his Wife recommended to him the care of his own Person; Give that caution, to others, said he, for it belongs to me who am their Chief to have a care of theirs.

Reproaching the perfidiousness of a Tyrant, who had betrayed him: Thou hast a great desire to dye, said the Tyrant to him; Yes, replied he, to bestow vengeance, because it would enrage the *Thebane*.

The Tyrant's Wife being come to see him in Person, and bemoaning his misfortune: Thou art more to be pitied, said he, for suffering a Tyrant to be thy Husband.

When he was set at Liberty, he said, He owed this obligation to the Tyrant, that he had made him know by experience, the fear of death could not terrifie him.

His Soldiers crying out in a Battle, that the Enemies were numerous: The better, said he, we shall kill the more. Another said, we mow hay best, when it is thickest.

Parmenion.

*Parmenion* observing one day, the Ambassadors from *Greece*, murmured because *Philip of Macedon* made them wait too long for an Audience. Do not wonder Sirs, said he, that he sleeps while you are waking, for he was wake whilst



whilst you slept. This was because they had let him take his advantage, during their Divisions. This is one of the Noblest Apophthegms, because it bears two compleat Sences, and both very true, the one Literal, the other Allegorical.

Greeks.

*Demosthenes* observed of *Phocion*: that he destroyed by his reasoning, all that ever he set up by his Eloquence. He called him the hatchet of his Speeches.

*Demosthenes.*

He told the *Athenians* who would oblige him to accuse one unjustly; That he should ever advise them to what was just, though they disapproved it; but he would never do any unjust thing, though they should command it.

He had written on his Buckler, To good Fortune, and having cast it away to save himself, he said; That his death would have been of no Service to his Country, but his life might some other time be of great Service to him. I would not insert, That he that flies may fight again, which is but a Proverb.

*Alexander* would grant no pardon to the *Athenians*, till they delivered up ten of their Citizens to be named by him, amongst which he was one; Whereupon he said, That the Wolves were once for making a Peace with the Sheep, provided they would surrender up the Shepherd's Dog.

Endeavouring to save himself after his Condemnation, being encouraged by one that held with the opposite Party; Where shall I find, said he, a Friend, that is worth such an Enemy.

A Courtizan demanping ten Drachmes for one

Greeks.

one Night's Pleasure ; I will not, said he, buy my Repentance so dear.

Being obliged in a contest with another, who could rail most, he said, this was a Combat wherein the Victor must needs be the worst man. The greatest Slanderer.

He told a young man that talked too much, That a wise man spake but sparingly, and that Nature had furnished us with but one Tongue and two Ears, to teach us that we ought to hear twice as much as we speak. Another time, he said, how comes it that he that taught thee to speak, did not teach thee likewise to hold thy peace.

Of a Covetous Wretch, he said, that for want of knowing how to live in his life time, he would leave a livelihood to others after his Death.

That there was nothing more easie than to deceive ones self, being soon perswaded to what we like.

That Slander was easily fixed; but time would discover the Fraud of it.

That he had spent more Oyl than Wine in attaining to be an Orator, by Study and Sobriety.

That nothing was more harsh to honest People than not to be allowed the liberty of speaking their minds.

That it was difficult to please a Multitude, when one commanded a Multitude.

That what we had in us of the Image of God, was the love of Truth and Justice.

That if we did but know what we must suffer

fer from the People, we should never desire to meddle with the Government. Greeks.

That his return was so much more glorious than that of *Alcibiades*, by how much it was better to obtain it by way of perswasion, than by force of Arms.

That he neglected his Estate to cultivate his Knowledge, because it was his Knowledge acquired him his Estate.

That he conversed with ill People, as Physicians do with the diseased, and that the best Physician was he that cured the incurable; That is to say, such as no others could cure.

That the Law is the Soul of a State, because it subsists thereby.

*Demetrius Phalereus* counselled King *Ptolomy* *Demetrius Phalereus.* to read History, to learn, as he said, several things that no body dares tell you.

Becoming acquainted with the Philosopher *Crates*, during his retirement at *Thebes*, he cursed his Affairs that had robbed him so long a time of the Knowledge of that great man.

The *Athenians* having pulled down his Statues; they have not, said he, plucked down those Virtues that caused them to be erected.

He said, we must not wonder if Riches were blind; since Fortune who bestowed them, was so too.

That Eloquence had as much power in Peace, as force hath in War.

That real Friends while Fortune smiles do expect to be intreated; but they are forward to proffer themselves when she frowns.

His Counsel to young People, that they might

Greeks.

might not mistake themselves, was, to respect their Parents at home, Strangers abroad, and themselves when alone.

## ROMANS.

*Manius Cur-  
tius.*

**M***anius Curtius* his Soldiers complained to him, that he had not given them Lands enough in the conquered Countries: God defend, said he, but that a *Roman* should believe he hath enough, when it is enough to maintain him. And himself was satisfied with a Soldiers share. They allotted Portions to the *Veterans* for their Habitation.

He returned those Presents offered him by the *Samnites*, with these Words; That those who were contented with a little, had no need of Riches, and that he was more pleased to command over them that possessed Riches, than to possess them himself. Others say, he replied, That whilst he could command himself, he should never want, and attribute it to him that follows: However he was found making his own pot boil.

*Fabritius.*

*Fabritius* hearing they had lost the Battle against *Pyrrhus*; 'Tis not the *Greeks*, said he, that have vanquished the *Romans*, but *Pyrrhus* that hath beaten our Generals, Because he was a great Captain.

Being deputed to him to ransom the Prisoners,

ners, he refused his Presents, and having with design to fright him caused a huge Elephant appear just behind him : Thy Gold , said he, could not tempt me yesterday, nor thy Elephant terrifie me to day.

That Prince promising , if he would stay with him, to make him the greatest he had; I fear, said he, if your Subjects had once tasted of my Government , they would obey you no longer.

*Pyrrhus's* Physician, having proffered to Poyson his Master , he sent the Letter to himself with this Caution , at another time he should make a better choice of a Friend and an Enemy.

For this favour *Pyrrhus* having sent him back all his Prisoners, he would accept of them, but on condition to send him a like number for them; and said , that it was neither for love, nor fear, that he had discovered that Treason, but because the *Romans* never revenged themselves of their Enemies but by open force.

*Martius Coriolanus*, being Victorious, was advised to repose himself, who replied. that Victory took away all weariness; and refused those Presents they offered as a recompence of his Valour , Vertue being above all Reward. He would therefore only accept of some marks of Honour, and the Liberty of a Prisoner that was his Friend. The same is related of a *Roman Knight*.

His Mother coming to him , whilst he held *Rome* besieged, would not salute him, till he declared whether he did it as a Friend, or an Enemy,



Romans.  
*Manlius*  
*Torquatus.*

my, and obliged him to raise the Siege.

*Manlius* told the *Romans*, who would make him Consul, that he could not bear with their Faults, nor they with his Severity.

The Senate having sent him the Complaints that were brought in against his Son, he spent two days in the Examination, and pronounced this Sentence on the third: Seeing my Son is guilty of Concussion (or Extortion) I forbid him my House, and the Republick, and command him to depart immediately. The Son strangled himself in the Night, and the Father would not be at his Funeral.

*Fabius*  
*Maximus.*

*Fabius Maximus* encamped always in places very advantageous, that he might not be compelled to fight, and being in derision nicknamed *Hannibal's* Pedant, he would say, It shewed more Cowardize to be afraid of the Peoples idle discourses, then to be afraid of the Enemies; and therefore *Hannibal*, said, he dreaded *Fabius* unarmed far more, than *Minutius* armed. For this reason they called him the Buckler of the *Romans*, as *Marcellus* their Sword.

*Minutius* making a great noise for a small advantage obtained against *Hannibal*, he said, he feared more the good Fortune of *Minutius*, then an ill one, because it puffed him with pride; and the other envying him, If he were wise, said he, he would consider that he hath nothing to do with me, but with *Hannibal*.

Being informed that a stout Soldier went every day out of the Camp to see a Woman whom he loved; he sent and had the Woman taken,

taken then said to him, now we have something will keep you with us. And then giving the woman to him pardoned his fault.

He being asked at the sacking of *Tarentum* Whether they should carry away their Images out of their Temples : Let us leave the *Tarentines* their angry Gods, said he,

Being deputed to go to his Son, who was Consul, by the Senate, he rode towards him without alighting from his horse, till his Son sent and commanded him ; then running to embrace him : I meant to try, said he, whether you knew what it was to be a Consul.

He was wont to say, they were much in the wrong that went roughly to work with such as they intended to gain unto them, since it is by soothing and careffes that the very Animals are tamed, much sooner then by Whips and Spurs.

Going to *Carthage* to complain of the taking of *Sagunte*, and he who commanded speaking somewhat proudly to him, he made a fold in the Skirt of his Garment, and said : In this I bring Peace and War, and being answered, that he might give which he pleased, shaking his Coat, he cried War ; the *Carthaginians* told him they accepted it with the same resolution that he profered it.

It being intended to give again the command of the armies to *Terentius Varro*, after the Battle of *Cannes*, he told them, the Republick had need of a more Fortunate General than himself, and refused it, *Nevertheless he continued the Command.*

*Terentius Varro.*

Romans.  
*Livius*  
*Salinator.*

*Livius* in wrath against the People, went and made War in Spain, and being advised not to give Battle, till he was well informed of the Enemies strength, he replied, He would give it as soon as ever he came thither, to be revenged upon the Citizens, or be crowned with Honor. *Words unworthy of an ancient Roman.*

He would not totally defeat the whole Army of *Asdrubal*, but said, let some remain alive, to carry the news of our Victory, and their loss.

*Scipio* the  
*African.*

*Scipio* said, he was never less alone, then when he was alone, *Nor more employ'd then when he was idle*, because the mind is always most active, when we have nothing else to do.

After the taking of *Carthagera*, his Soldiers having brought him a lovely Woman prisoner, he told them, he would have accepted of her, if he had not been their General: *As having too much other business, to think of Love.*

At the siege of a City, being very full of business, he appointed some that sought to him to meet him in the principal Temple of the Town, and having mastered the place within the time limited, though the service was very hard, he kept his word with them.

It being wondred at that he would venture over into *Affrick* with such small numbers, he said, pointing to three hundred of his Guards, there is not one man amongst those, that would not leap down from a Steeple if I commanded him.

The

The *Carthaginians* having offered him great things to procure a Peace, would have gone from their word upon the arrival of *Hannibal*; but he, without remission, told them, he would have five hundred Talents more as a punishment for their recalling him.

The Senate having ordained that he should take some money out of the publick Treasury, and those that had the keeping of it, refusing to open it upon some religious account: Have you the insolence, said he, to refuse me entrance? me, who am the cause of it's shutting up, *By the great sums he had brought in there?*

A couple of Tribunes having accused him of divers Crimes, he presents himself before the People upon the day assigned, and without endeavouring to justify himself; Sirs, said he, it was on this day I vanquished *Hannibal*, and subdued *Carthage*, let us go and return thanks to the Gods: and thereupon marched directly to the Capitol followed by all the People.

Some body taxing him that he was no Souldier: I own it, said he, but I am a Captain.

He said, that reason subdued men, as bits and curbs tamed horses.

This Saying is attributed to him, That we must make a golden Bridge for an enemy, and never give Battle, without a manifest advantage.

*Flaminius* who was chosen Consul before he had undergone the other Offices, said to the *Acheans* who would needs undertake an enterprize

*T. Quintus  
Flaminius.*

Romans. prize without the *Peloponese*, Remember you quit your Court, if once you put your heads out of the shell like a Tortoise. *Understand* they were surrounded with the Sea, and had nothing to defend, but the Straight into Corinth.

All Greece being in a consternation upon the marching in of *Antiochus*, he to encourage them said once at a great feast as he was admiring the quantity of Dishes; his entertainer told him, that all he saw was Pork disguised in a hundred several fashions; and so this vast Army is, only a crowd of cowardly *Scythians* dressed in several garbs.

He told a turbulent fellow who was dancing in company, and made a great deal of sport, that he wondered he could be so merry, since he had made all Greece mourn.

Domitius. *Domitius*, whom *Scipio* made Lieutenant to his brother, taking notice of the multitude of the enemies; we will stay, said he, till to morrow, to give them Battle, for we have not day enough left us to kill all those People, and having done so, he cut off fifty thousand.

Publius Licinius. *Licinius* the Consul having lost near three thousand Horse in a Battle against *Perseus*, told that Prince who besought him to come to an agreement; that he would not admit him but upon discretion. *There hath been Bragadochies in all Ages, but the Roman Braggs were better grounded than others.*

Paulus Emilius. *Paulus Emilius* was wont to say, that the General of an Army ought to be old, either



ther in years or Judgment. That he might do Romans.  
nothing rashly.

Being elected Consul for the second time, because that Prince made war upon them, he told the People he was not obliged to them, since they chose him only for the need they had of him.

At his return from the Election, his little Daughter coming to him crying, and telling him that her little dog *Perseus* was dead, he said, he was glad of the augury; because of the resemblance of the name; which proved true in the event.

Being come to the Camp, every one was very forward to give him their advice, to whom, he said, have you a care but of fighting well, and I will take care of the rest.

Having entred *Macedonia* by the Mountains, & seeing the Enemies ranged in *Battalia* on the Plains, a young *Roman* counselling him to attaque them, so I should, replied he, if I were as young as you are; but experience hath taught me not to expose a wearied Army and out of breath, against fresh Men, that expect them in a good order, and posture.

After his Victory, treating his Friends most splendidly at a thanks-giving Sacrifice, and they much admiring the great preparation, and decent Order, he said, it required as much Judgment to order a Feast well as a Battle.

*Perseus* imploring him not to lead him in triumph, he told him it was in his own power \*to prevent it, and finding him cowardly and heart-  
\*By killing himself.

Romans. less, he added, You dishonour my Victory, and justifie fortune.

Having lost his two Sons, one before the other after his Triumph, he said, he was glad Fortune had turned all her spite against him, and spared the Republick.

It being admired he should repudiate his Wife, a Woman of great merit, and of high Birth, he told them, shewing his Shooe; you see this is well made and handsome, but you do not feel where it pinches me.

Cato.

Cato espying a man whose great Belly swelled up to his very Throat, said, What service can that man do for the Commonwealth, or for himself?

As they were erecting several Statues of Men that little deserved it in *Rome*: I had rather, said he, one should ask, wherefore is there no Statue erected for *Cato*, then wherefore there is one erected.

His competitors to be Censors, cajolling the People to get the preference; he cryed out aloud, That the Grievances of the Commonwealth had no need of Mountebanks to flatter them, but of able Physicians to cure them and was first elected.

The Army in *Spain* being in danger, several offered to go and relieve them, provided they would give them two hundred Talents; he maintained they ought to accept their profer: For if we are Victors, said he, we may pay them with the Enemies mony, if otherwise there will be none left either to demand the Sum, or pay it. *Because they would be defeated.*

He

He never reserved any thing for himself Romans.  
 out of the Spoil of the conquered Cities, but  
 distributing all amongst his Souldiers, said,  
 That Honour was the Riches of a General, Or,  
*that it was better many should be made rich, than  
 one.*

Some Wondering that he did not visit *Eume-  
 nes*, who was come to *Rome*, he said that Ty-  
 ranny was an ill-natured Beast. *He did not  
 distinguish Royalty or Monarchy, from Tyranny  
 as he ought; for there is no better Government  
 then Monarchy if rightly administred, and Eume-  
 nes was an excellent good Prince, and very wor-  
 thy therefore of due Praise.*

He said of those that love to reprehend,  
 That we can bear with the Sting of the Bees,  
 for the sake of the Honey they produce; Be-  
 cause reprehensions instruct.

Making a Speech upon a time at *Athens*,  
 and his Interpreter being puzzled and not able  
 to deliver it so quick, because compelled to  
 use many words where he spake but a few, he  
 said, a *Roman* Discourse proceeds from the  
 Heart, a *Grecians* from the Lips.

He admired how two Sooth-Sayers could  
 look one upon each other without laughing. Be-  
 cause of the uncertainty and weakness of that Art, I  
 mean that sort of Divination called *Auruspicy*, who  
 judged of things to come by inspecting the In-  
 trails of Beasts.

He said of a Son who had revenged the death  
 of his Father, that he had offered him a nobler  
 Sacrifice, than if he had cut the throats of ma-  
 ny Victimson his Tomb.

Romans.

He told some that praised a rash Head-strong Fellow, there is a great deal of difference betwixt valuing ones life too little, and ones courage too much.

His Colleague intreating him to release a criminal, he said, a Judge makes himself a scorn to Porters, when he does not do his duty.

He said, he never gained any thing in all the Cities he had taken, but the non-payment of the expences he made there.

One that was very superstitious being amazed that a Mouse had gnawed his Stocking: It would have been a wonder indeed, said he, if the Stocking should have eat the Mouse. *There is one very like this of a Lacedemonian.*

He said observing the Ladies became Mistresses at Rome, that those that commanded the whole World were Slaves to Women.

He compared the People to a Flock of sheep; they being easier led in Flocks, then singly.

*These are a part of his Sentences.*

That those Judges who do not punish the wicked, are more wicked than the wicked themselves.

That it is better to lose a Present then a correction, because Presents corrupt us, and corrections instruct us. *Or that it were better not to be rewarded for good deeds, than not to be chastised for bad.*

That he forgave all the World excepting himself.

That

That it was more becoming for a Young Romans: man to blush than to look pale.

That to command others, one must command himself.

That no Witness is so terrible as Conscience.

That Power must be used soberly to make it lasting. *Or, that things must be managed to keep ones credit.*

That by dividing Honor from Virtue, we should leave being Virtuous. Because Interest lyes often in Vice. *This is particularly true in Youth, who seldom endeavours to do well but for Honors sake.*

That a Judge should never condescend to pardon, nor wait to be solicited to do Justice.

That old age had effects enough without adding Peevishness and ill humour. *In the Original it is Malice; some say, Turpitude.*

That the Publick hath more interest in the punishment of an injury, than he that receives it.

That Anger differs from Madness, but in the matter of time; *As being indeed a shorter Madness.*

That Hope makes little things great, and great things little. *We may say the same of all the Passions.*

That he valued more a good Father of a Family; than a good Senator, *Because they are harder to find, or, there is more need of them.*

That by doing nothing one learns to do evil.  
That



Romans.

That Friendship was rather to be untied than broken, *Because that makes less noise.*

That we do not envy those that make good use of their Fortune; because envy respects more the Fortune than the Person.

That it is equally Vicious to be sad in a time of rejoycing, and over merry in sad times. *Or, That those who are serious in trifles, are ridiculous in serious affairs.*

That worthy things have need of being well written, as good Diamonds of being well set.

That to let the same Person be too long in the highest employments: is to have too little regard of the deserts of others, or the dignity of the Commonwealth.

That in a Battle, the Voice did as much as the hand, and that he could not love such Soldiers as snoared louder then they whooped and hallowed.

That the Mode does not only set a value upon Wares, but upon Vertues, *Because People take a pride in being Modish.*

That such as have raised themselves by their Vices, ought to endeavour to regain their reputation by Virtue.

That Wise men learn more by Fools, than Fools do by wise men; because the Wise are more capable of observing the defects of the Foolish, than the Foolish are of observing the perfections of Wise men. *Or of learning from them.*

That he had repented him particularly of three things; Of having discovered a secret to

a woman, of having gone by water where he Romans.  
might have travell'd by Land, and let one whole  
day slip without learning any thing.

That a Country House ought not to want  
Lands, nor the Lands a House. *The rest belongs  
not to this.*

After the taking of *Carthage* the Inhabitants *Scipio the  
younger.*  
being fled into a Fortrefs, and some advising  
the younger *Scipio* to draw some works about  
the Place to hinder them from making any  
Sallies: It is ridiculous to fear those that are  
afraid, said he. In the Greek it is, *To fear the  
Enemy when the Town is taken.*

Endeavouring to be Censor, his rival scoff-  
ingly telling him, he knew no body, That is,  
said he, because I have always laboured more  
to make others know me, then I to know  
them.

Having obtained it, he saw a man pass by  
that had made a false Oath: I know, said  
he, that Fellow is guilty; but no body  
accusing him, I cannot be Judge and Party  
both.

Finding some Mules belonging to an Officer  
loaden with things only to serve his luxury;  
Thou makest thy self useles for a time, said  
he, to the Republique, and for ever to thy  
self.

One bragging of the goodness of his  
Buckler, he told him a *Roman* Souldier  
ought to trust more to his right hand than to  
his left.

He said a good General, no more then a  
good Chirurgeon, ought not to use his weapons  
but

Romans.

but in extremity, and they ought to expect a while to do things the more securely.

The People endeavouring to terrifie him with their out-cries, while he was making a Speech in publick: the cry of the Enemies never daunted me, said he, in the Field of Battle, nor shall the Peoples in a sedition: and when the Mutineers, cryed out that they must slay the Tyrant: It is true, said he, you must pass through me to attaque the Republick.

Scipio Na-  
fica.

When Rome believed her self to be in most safety, after the ruine of Carthage, Scipio Nafica said, She was then in most danger, having no Enemies to keep them upon their Guard. Which made Metellus say after a signal Victory, That he knew not whether that Advantage would procure more good or harm to the Republick, *Because we are apt to run into pleasures and idleness.*

cicilius  
Metellus.

Metellus deliberating whether he should make an assault, a Captain assured him, that with the loss of ten men they might carry the Fort: Will you be one of those ten? said he. *This was a good answer for a wary man but not of a Souldier, who must not fear the loss of a few, to be the sooner Master of a place.*

Some body asking him what he would do the next day: I should burn my own shirt replied he, if it knew my secrets. *Designs in War must be kept private.*

He lamented the death of Scipio, though his Enemy, and would have his Children carry him

him to his Funeral Pile; adding that he Romans.  
thanked the Gods that so great a Captain  
was born a Citizen of *Rome*, and not of *Car-*  
*thage*.

*Popilius* being deputed to carry some orders Popilius.  
from the Senate to the great *Antiochus*, deli-  
vered his dispatches to him, without any sa-  
lutation, and that Prince having told him,  
he would consider of it, he drew a circle  
round about him with his Wand, and said,  
he must do it before he stirred out of that  
ring. *This confidence touched that Prince so*  
*sensibly, that he promised to obey, and*  
*thereupon Popilius saluting him, embraced*  
*him.*

*Drusus* being Tribune of the People, had  
the insolence to say, to the Senate who sent for M. Drusus.  
him, Why do not they come themselves to me?  
which the Senate did.

*Scævola* having purchased an Inheritance  
which he never surveyed, and having after- Q. Scævola.  
wards found it much better than he thought it,  
gave a greater price for it proportionably,  
alleging, that he should have given as much at  
first had he known the true value.

*Sylla* committing great Murthers in *Rome*, he  
said, with whom shall we live henceforwards  
since we slay our Citizens in times of Peace, as  
well as in times of War?

*Catullus* put himself in the Head of his Fly- Lucatius  
ing Army to make them believe, said he, they Catullus.  
do not run away, but only follow their Com-  
mander.

*Scanyus* accused of Treasons: Sirs, said he, M. Scanyus.  
a

Romans.

a Rascal accuses me of betraying the Republick; I assert the contrary: which do you believe? *He was absolved by the People without any further examination in the Cause.*

Lucius  
Crassus.

*Lucius Crassus* refusing obedience to a Consul that treated him unhandsomely, said, he would not treat him as a Consul, who did not treat him as a Senator.

Livius  
Drusus.

An Architect having told *Livius Drusus*, that for a small charge he could prevent any body from looking into his House: I would give thee twice as much, replied he, if thou couldest make all the world look into it. *To show he lived exemplarily.*

C. Marius.

*Marius* having been denied a Command, desired another much inferiour the same day, not to be quite neglected, said he, and to compell fortune, if we may so say.

Having Ulcers in his Legs, he caused an incision to be made in one without being tied, or making the least noise; but when they would have done as much to the other; Hold, said he, the remedy is worse then the disease, and sent the Chyrurgeon packing.

Being solicited for revenge against a beautiful Youth who had killed one of his Nephews that would have violated him: He is worthy of a Recompence, said he, and shewed him honour. *He put a Crown upon his Head.*

His Souldiers wanting water in his Wars against the *Teutonicks* and *Cimbri*, he told them, that they must go and fetch some of that which ran close by the Enemies Camp.

Be-



Being reproached for having bestowed the privilege of Burghership on his Soldiery without observing the due Forms and customs, I could not, said he, hear the Voice of the Law, amidst the clattering of Arms.

In the Wars of the *Allys*, one of their Generals holding him besieged in his Camp, sent him word that if he were so brave a man as was reputed, he should come out and fight, 'Tis you, replied he, if you are a Great Captain that ought to force me out. \* *I have put this before to Antigonus.*

*Sylla* who was called the Happy, reckoned amongst his good fortunes the taking of the City of *Athens*, and the gaining the Friendship of *Metellus*, *Whereof the one was taken by Storm after a long Siege without reducing it to ashes, and the other was one of the most worthy men of his time.*

Being necessitated to seize upon the Treasures of the Temples for payment of his Soldiers, some body gave him notice, that as they were going to plunder that of *Delphos*, they heard the sound of Instruments: Courage says he, it is a good Sign, for those do not use to play on Fiddles that are angry. *Because Apollo held a Violin in his hand.*

His Soldiers having beaten a Magistrate of *Rome* to death with cudgels, in the civil Wars, he said, they would do the better Service hereafter to repair the shame for such an Action: *Indeed, he was not in a Capacity to punish them, the Soldiers being their own masters in a time of Civil War.*

At

Romans.

At the Siege of *Athens*, he said to the Ambassadors, that came to tell him old stories, That he was not come thither to be taught, but to be obeyed.

To stop his Soldiers from flying in a Fight, he snatched an Ensign, and turning towards the Enemy, If you are asked, said he to his men, where you left your General, tell them you left him fighting the Enemy in the Fields of *Orcomenes*. *The place of Battle.*

At an interview with *Mithridates*, he asked him, without any other ceremony, Whether he would make good his Agreement? and finding him silent, it behoves those, said he, that stand in need of Peace to ask it: then seeing he wavered, he reproached his perfidiousness, and told him, when he was about to excuse himself, That he must needs be very Eloquent, if he could find out any words would bear an excuse.

As he was causing the Throats of seven thousand men to be cut at one time, the Senate who were near hearing their cries: It is nothing, Sirs, said he, but some seditious Fellows I have caused to be punished.

Having resigned the Dictatorship, a Youth following with Menaces and injurious language; This young Boy, said he, will another time hinder any but my self from doing as I have done.

He said that *Cesar* was worse then *Marius*, and would have put him to death, had not his Friends prevented it. Or, that there were many *Marius's* in *Cesar*.

*Marcus*

*Crassus* said, that a private man was not rich, if he had not enough to maintain an Army. Romans.  
Marcus  
Crassus.  
*This were better affirmed of a Prince, for what has a private Person to do with an Army?*

He said, that a good servant was the chiefest Furniture of a House, and kept a great number of Slaves; but that was a part of the Revenue of the Ancients, and not an expence.

He first shook hands with *Pompey* upon a reconciliation, as who should say, he that first returns is the worthiest.

The *Parthians* having sent him a very haughty Embassy, he told them, He would return his Answer in *Seleucia*, which was their Capital City.

Being importuned to know what he would do in a business of consequence: I will do, said he, what shall be for the Benefit of the Commonwealth.

The intrails of the Victims falling out of his Hands in the Wars against the *Parthians*, he perceiving they made an Ominous interpretation of it: The Sword, said he, shall not fall out of my Hand in battle.

The Enemy causing the Head of his Son to be carried on the point of a Launce; let not that trouble you, said he, to his Soldiers, this affront concerns none but my self.

*Lucullus* being ready to give Battle to *Tigranes*, they came and told him, it was an unlucky day: The better, said he, we will make it fortunate by our Victory.

Romans.

He told his Soldiers, who apprehended the Enemies foot, because they had all good Armour on: they would put them to more trouble in killing them then in routing them.

*Pompey* finding some fault with an House he had in the Country, because it was only fit for a Summer Seat: Sure I have as much Wit as the Cranes, (or Swallows,) that change their Habitation with the season, said he.

Thanks being returned by some for that he had treated them with great Magnificence: I did not do that, replied he, so much for you, as for my self. So, to his Steward once excusing himself that he entertained him no better, because he was alone: Did not you know, said he, that I was to dine with my self? *Understand he was very Voluptuous. In the Original it is, that Lucullus was to dine with Lucullus:*

When some would have perswaded him to attaque a Camp, where there was much danger, he said, I would rather save one *Roman* Souldier, then gain all the Enemies Plunder.

*Fulvius.*

*Fulvius* slaying his Son with his own hands, who was going to joyn with *Cataline*, said, I brought thee up to defend thy native Country, not to oppress it.

*Pompey* who was as much beloved of the *Romans* as his Father had been hated, got an Army together as soon as ever he was but out of his Child-hood, and *Sylla* having sent for him  
he

he said, he would never present himself before Roman him till he was victorious.

His Army being upon a March, he caused the Swords of all his men to be tyed in their scabbards, to hinder them, said he, from robbing and murdering by the way.

Having quieted the troubles in *Sicily*, as the *Mamertins* were alledging something in their Excuse; will you never, said he, leave urging the law to them, that have the Sword in hand?

Being resolved to put them all to the Sword, he that commanded them offering his own Throat as the sole Author of that disturbance saying withal, The innocent ought not to be punished for the guilty: *Pompey* was so moved with it, that he replied, That, for that time the guilty should obtain pardon for the innocent, and forgave them all for his sake.

His Soldiers willing to proclaim him Imperator after he had vanquished *Domitius* in *Africk*, he said, he would never take that name while the Enemy's Camp was in being, and went immediately and took it in despite of all opposition.

*Sylla* refusing him the honour of a Triumph because of his age, he told him, It is the rising Sun is adored, the setting Sun neglected, which made him relent. But a Senator opposing it with diverse Soldiers, who claimed what he had promised them, he said, That Triumphs were not to be bought; this made him appear worthy of it to the Senator himself that had opposed it.



Romans.

It was the custome of the *Roman* Horsemen, after the appointed time for their Service was expired, to lead their Horse before the Censor, and give him an account under what Generals they had served. He performed this Ceremony whilst he was Consul, and told him he had never served but under himself. *He commanded very young.*

Finding amongst *Sertorius's* papers several Letters from the great men in *Rome*, he said, We must allow the means of repentance to those that have failed. And burnt them all without reading one.

The King of *Parthia* having sent to intreat the *Romans* to make the River *Euphrates* the limits of their Empire, he said, there ought to be no other but Justice.

*Lucullus* having quitted all Employments to follow his pleasures, finding fault with him for keeping his Command, he asked him, whether lust were more commendable in an old man, then ambition in a young?

His Physician having in a Fit of Sickness, prescribed him some Wild-Fowl, that was not to be had but of *Lucullus*; What, said he, could not *Pompey* live, if *Lucullus* were not dainty? and refused it.

After the death of *Sylla* the *Roman* People having put all their Power into his hands: When can I live at ease, said he? 'Tis the wishes of all Ambitious Men, but they will not quit their employments for it.

Having gotten together great quantities of  
Corn

Corn from all parts to be carried to *Rome*, who were dying for want, and his Pilot dissuading him from sailing because of the stormy weather : It is necessary, said he, that I should go, not that I should live. *It was necessary he should set forward, because the City could subsist no longer. It was not necessary he should live, because some other might have performed that Commission.* Bold expressions are not to be minced.

*Cato* reproaching him that he had often foretold him, that the Power of *Caesar* which he abetted, would prove one day fatal to the Commonwealth, he replied, That *Cato* was most clear-sighted, and he most charitable or human.

He was wont to say, that he had both taken up, and resigned his Commands, contrary to mens expectations ; for he did the first whilst very young, and the last whilst very powerful.

When *Caesar* assaulted his Camp after his defeat ; What, said he, in our very Camp ? *He thought he would not have utterly ruined him.*

Going into the Vessel wherein he was murdered, he said, Whoever puts himself under another's power, becomes a Slave, how free soever he was. *This is a Verse in Euripides.*

*Caesar* courting the Pontificat, said to his Mother, taking leave of her the day of Election, That she should find he would be that day either Sovereign Pontif, or banished.

Romans.

Having repudiated his Wife for suspicion of adultery; some endeavouring to perswade him to shew his resentment, he replied, That he did not believe her guilty; but yet the wife of *Cæsar* ought not only to be free from the Crime but the suspicion too. *This was to avoid owning the Affront, as I before noted in Pifistratus.*

It is said, he wept upon sight of the Statue of *Alexander*, for not having performed any thing at that time of his Age, wherein the other had subdued above half the World. It was the same Ambition made him declare, he would rather chuse to be the first in a Village, than the second man in *Rome*.

He said that bold undertakings were to be put in execution without deliberation, and having passed the *Rubicon*, said, the dice is cast, as leaving the rest to Fortune.

*Pompey*  
who was in  
*Asia.*

Going into *Spain*, he told them, that he was marching against an Army without a General, and that afterwards he would seek out a General without an Army.

One that had the keeping of the publick Treasury endeavouring to hinder him from having any of it, he told him, threatning to kill him, That it were easier for him to do it, then say it; and that he ought to make a difference between the times when laws were in force, and when Arms were so.

His Forces delaying to pass over into *Illyria*, he got himself alone into a Challop to fetch them, and perceiving the Pilot apprehend a Tempest: Fear not, said he, thou carriest

*Cæsar*

*Caesar* and his Fortune.

Being in one day twice beaten by *Pompey*, he said, I had been lost, if my Enemy had known how to gain. Or to improve his advantage.

*Pharnaces* being defeated, he sent word to *Rome*, I came, I saw, I overcame, to shew with what speed he obtained a Victory.

He said, he bore some envy for the death of *Cato*, because *Cato* had enviously robbed him of some glory. The Glory he should have had to Pardon him.

Some would have insinuated he ought to have a jealousy of *Anthony* and *Dollabella*, but he replied, There could be no just fear or apprehension of any treachery in such chearful and merry Countenances; but of such pale and wan Complexions as *Cassius* and *Bru-  
tius*.

Having upon a rout, stopped an Ensign that was flying, he turned his Face towards the Enemy, and said; 'Tis there you must charge.

Crowning a Wrestler whose competitor he had favoured, he told him, Thou triumphest in despite of *Caesar*.

Perceiving his Soldiers startled at the approach of *Juba* in *Affrick*, he told them, That Prince came with ten Legions, a hundred thousand foot lightly armed, thirty thousand horse, and three hundred Elephants. and that they should not doubt, the truth of it, for, that he knew it very well, Thereby to turn their astonishment into railery.

Romans.

A Tribune not rising up to him upon the day of his Triumph: Call me to account for my Actions, said he to him: and afterwards when he granted any favours he would add, If it pleaseth *Pontius Aquilla*, which was that Tribunes name.

The People having saluted and called him King, He told them, I am called *Cesar*, yet omitted not to punish those Officers who had imprisoned the Man that crowned his Statue. Because, said he, they have robbed me of the honour of punishing him my self. *Or of refusing that honour.*

Upon the information that they were laying Ambushes for him, he said, it were better to die once, then to live ever in fear.

He was wont to say, That if Laws were ever to be broken, it should be to gain a Crown.

Falling down upon his first descent in *Africa*, he said he held *Africk* under him. *To make a good Omen of an ill one.*

Some few days before his death, his Friends disputing in his presence, which was the best: he said, the least foreseen death.

When they would have pardoned one of his Questors whom they had taken: *Cesar's* Soldiers, said he, are wont to give others their lives, but not to accept of it from any one, and so killed himself.

*Scipio* perceiving one of his Friends to favour another man for the obtaining the Consulship, said, That Dignity would be too dearly purchased

*Scipio* Father in law  
Pompey.



chafed should he obtain it in opposition to his Romans. Friend, and desisted.

Having thrust his Sword through his Body after his defeat, some asking him, where is the General, he is very well, replied he.

*Cato* being blamed for his taciturnity : no matter, said he, for my speaking, provided I can act well. *Cato Utica.*

When they would have given him the preference in a thing wherein his lot had not proved favourable ; I will not, said he, triumph in despite of Fortune.

Beholding a world of Soldiers in a spacious Place in Arms against him : O the great Coward *Cæsar*, said he, to muster up so many men against me alone. *Never did any man call Cæsar coward, but this same.*

*Pompey* desiring two of his kindred in marriage, the one for himself, the other for his Son, thereby to engage him on his side : I never give any Hostages, replied he, against the Commonwealth.

Having refused the entrance into his House to a friend, he excused it upon the account, that too much Familiarity breeds contempt.

The Senate applauding him for having appeased the People by his Presence in a sedition: But I cannot applaud you Sirs, said he, for exposing me, or forsaking me.

Having rivall'd a friend in the pursuit of some dignity: he pleaded, that it was no strange thing to see two friends contend where their honour was concerned.

Observing

Romans.

Observing that *Pompey* was unsuccessful when he took part with the good, and fortunate when he opposed them, he said, The secrets of Providence were past our understandings.

After his Country was ruined, he said, That *Cato* was not overcome, but his Fortune; and chose rather to die then submit to the Conqueror.

Some disputing the Honour of the Command with him, after *Pompey's* defeat: we must not wonder, said he, that we have been vanquished, having more regard to a vain Honour then for a Victory.

When *Cesar* demanded a Thanksgiving should be kept for a Victory he had gained by surprize, he was of opinion they should rather resign him to the Enemy that they might revenge his treachery.

He said, that of all those that had attacked the Commonwealth *Cesar* only was wise, the rest were all either Fools or Mad-Men.

He advised to bestow the Sovereign Authority upon *Pompey*, because those that commit great Faults, are the only Persons able to remedy them.

*Cicero.*

*Cicero* rallying upon his own Name, which in Latine signifies a Pease, said, he would render it more illustrious then those of *Scaurus*, *Cato's*, or *Catullus*, and to consecrate the Etymology, after he had put the name of *Marcus Tullius* upon an Offering which he dedicated to a Temple, he graved a Pease thereon.

He

He said, that Orators made most noise, when they had least reason, as men get on horseback, when they cannot go on foot.

That that was true honour which we derived not from any others, but owed only to our selves.

That considering the spirit and ambition of *Cesar*, he apprehended that he would make himself Master of the Common-wealth; but on the other side his luxury and softness made his apprehensions vanish.

When he had declared himself, he said I find that I ought to flye, but I doe not find that I ought to follow; because one party was the more strong, and the other the more just.

At his coming to the Camp, *Pompey* asked him, where is your Son-in-law? He replied, with your father-in-Law; which pinched him much more then he was pinched, because from that marriage proceeded the ruine of the Republik.

*Cesar* having caused the Statues of *Pompey* to be repaired, after his defeat: *Cicero* said, he had thereby secured his own. *The remainder is amongst those Apophthegmes that are purely pleasant.*

*Antony* said, that the Roman Grandeur appeared more in what they gave, then in what they took, whereby he understood their conquests, and their revenues. *Because sometimes they bestowed Crowns.*

*Antony.*

Upon the death of *Cleopatra*, he said, he did not so much bewail her death, as he envied her

Romans. her glory, *in having prevented his dying first: but that report proved false, for she died not till after him.*

The younger Antony. His Son making a great present to one that was afraid to accept of it: What doest thou fear, said he, knowest thou not that I am the Son of *Antony*?

M. Brutus. *Brutus* lifting his Eyes towards Heaven, at the Battle at *Philippi*: Do not forget, O *Jupiter*, said he, who is the cause of all these troubles.

Being dissuaded from engaging in that fight: there can no ill betide me, replied he, for I shall be killed, or be Conqueror: and when he was wished to save himself after his defeat, he said, we must save our selves by our hands, not with our feet, by slaying themselves.

He would not have *Antony* murdered with *Cesar*, that we may not stain, said he, so noble an enterprize with the Blood of the Innocent. *That caused the ruine of the Commonwealth.*

Portia. His wife having wounded her self with a Knife a little before the battle or the conspiracy, To practise, said she, to kill her self if the success were contrary.

Cassius. *Cassius* being yet a Child, gave a box on the ear to *Sylla's* Son, who vaunted of the Tyranny of his Father; and heing brought for the same before *Pompey*: Assume again, said he, the confidence to brag of it here, that you may have a second blow.

After the murdering of *Cesar*, meeting with  
*Anthony,*

*Antony*, and talking somewhat boldly to him, *Romans*.  
*Antony* asked him whether he had his dagger  
 still? Yes, replied he, for those that affect  
 Tyranny, Or, that durst attempt against the  
 Commonwealth.

Being treated as a King or Sovereign,  
 after the taking of *Rhodes*: I am not so, said  
 he, but the murtherer of a Tyrant.

A King of *Thracia*, who had forsaken *Antony*'s party, to espouse that of *Augustus*, bragged  
 of it as a good action. I love the Treason, said  
*Augustus*, but I do not love the Traitor.

Being counselled not to declare himself the  
 Heir to *Cesar*, because of the great power of  
 his Enemies, he told them, he would not shew  
 himself unworthy of the rank to which fortune  
 had called him.

He said, that to expose ones self to great  
 dangers for small matters, was to fish with  
 a golden hook, where one may lose more  
 then can be gotten.

The Inhabitants of *Alexandria* fearing to be  
 roughly treated after the defeat of *Antony*, he  
 told them, he did pardon them, as well for the  
 honour of their founder, and of their City, as  
 for the consideration of *Arius* the Philosopher,  
 who was his friend, and made him sit down  
 by him on his Tribunal.

Some having presented him a little note, in  
*Cicily*, wherein was written: The Treasurer  
*Theodorus* is a thief; he underwrit, It seems  
 a truth, and put another into his place. The  
*History* tells us, he had displaced him before he re-  
 ceived this note.

*Ashe-*



Romaus.

*Athenodorus* the Philosopher who was leaving the Court by reason of his great age, having advised him, at his taking his leave, not to do any thing in his anger till he had repeated the four and twenty letters of the Alphabet, he took this for a hint that he was too passionate, and telling him he wanted him, kept him another year at Court.

Hearing that *Alexander* after his return from his Conquests, was troubled to know what he should do all the rest of his life: and yet it is not, said he a lesser Vertue to govern a Kingdom well, then to conquer one.

Having caused that Princes Sepulchre to be opened to contemplate him; being asked whether he would not likewise see *Ptolomy*? I was minded, replied he, to see *Alexander*, and not a dead Carcase.

He said to a Nephew of his, whom he was sending into *Armenia*: I wish thee the courage of *Alexander*, and my own Fortune, and that thou mayst be beloved of the People as much as *Pompey* was.

Speaking of *Tiberius*, he said, he left a Successor that never had deliberated twice upon the same thing; *Either from the soundness of his Judgment or his Constancy.*

Two young Officers quarrelling before him in the full Senate: Give ear, young men, said he, to an old one, to whom old men bearkned unto when he was young.

An Illustrious *Grecian* having committed some insolence, he told him, he forgave him, in consideration

consideration of his Family, there being none Romans left but himself.

He wrote to the *Athenians*, who had done something that displeased him, that he was very angry with them, but without any design of doing them displeasure.

He said to *Piso*, who had built a magnificent Palace, That that made him believe *Rome* would be Eternal, since their structures promised an eternal duration: and likewise said, he would leave it all of Marble, though he found it but of Bricks.

One designing to make extraordinary courtship accused *Cato* in his presence: To defend the Laws of ones Country is the part of an honest man, said he.

His Daughter causing her grey hairs to be pulled out; he without seeming to take any notice, asked her, whether she would rather have no hair, then such as she then had? she answered no: Why does your dresser strive; replied he, to make you bald then?

Observing some certain strangers that made much of little Dogs and Monkeys, he asked, if there were no children in their Country. *Because it is ordinarily such people as have no Children that do so.*

He had alwaies this saying in his Mouth, That we should do nothing precipitately; which he expressed in *Greek* in these words, *Haste you slowly.* and affirmed that a thing was done soon enough, when it was well done.

To shew that Honour ought to be dearer then Interest, he said he would rather bestow

Romans. flow the right of exemption, than the right of Burghership.

The People making complaint to him of the dearness of Wine, he sent them to those Fountains which his Son-in-Law had brought into the City.

To oblige a Parricide to deny his Crime, he said to him, most certainly thou hast not murdered thy Father.

A friend of his maintaining a slanderer who had often bit him: You feed, said he, an ill-natured Beast: and the other replying, he would turn him away if he pleased: No, said he, It was I that made you so good Friends.

As he was eating at anothers, a servant having by chance broken a Crystal Jarr, cast himself at his feet to implore that he might not be given to the Lampries, not refusing any other manner of Death; for that monster of cruelty fed perhaps those Fish with humane bodies to make them more delicious; At which *Augustus* in wrath caused all the Crystal Vessels to be broken that were left; as being the instrumental cause, said he, of the cruelty of his Friend, after he had reproached him severely for his crime.

An Advocate having said in a cause, that such a one had spoken ill of him, he reply'd you shall be revenged by speaking ill of him, when your turn comes. Another time he said, it was enough that he could do him no ill.

He never recommended his Children to the People, without adding, If they deserve it.  
When

When he was dying, he asked his Friends *Romans;* whether he had acted his part well, and spoke to them as they are wont to do at the end of a Comedy : Clap your hands if the Play have pleased you ?

*Augustus* having gently chid his Daughter, *Julia*, because she had dressed her self too gawdily, the next day she attired her self more modestly, and he praising her for it: I dressed my self to day, said she, for my Father, and yesterday to please my Husband. She had spoken true, if she had said, for her Gallant.

She being exhorted to imitate the modesty of her Father ; said, he has forgot he is a Prince, but I have not forgot I am an Emperors Daughter.

*Agrippa* said, a Sovereign cannot endure Subjects that are greater then himself.

That Princes left the most difficult undertakings to others, and reserved the more easie to themselves : Or rather, That one must take the danger to ones self, and leave the Honour of the thing to the Prince. It is said likewise, That Princes leave the Acts of Justice to the Subjects, and reserve those of mercy to themselves.

*Tiberius* would not suffer any one should call him Lord, it being then a divine Title; nor that they should say, his Sacred Employments: and one telling him, he was come to attend the Senate by his order: No, said he, but by my advice.

He scoffed at those, who after three score  
H years

Romans.

years of age, made use of any Physician, *Because they ought in that length of time to have observed sufficiently what would do them good, and what was hurtful.*

He did not often change those that were in Offices, or Governments, and gave this for his reason, That Flies do not bite so much when they are glutted. *Or fresh Leeches suck most Blood. The one is more for the advantage of the Subject, the other of the Prince.*

Being pressed to punish the Authors of some Libels, he told them, That in a free Town their Tongues ought to be free likewise. And the Senate continuing their Complaints, he added, That they had other business enough to do, and if once they should set open that Door, they should be able to do nothing else.

The Treasurers of the Provinces being of opinion that the Taxes should be encreased, he said, The Sheep ought to be sheared, but not flayed.

Being informed that a criminal had made away himself, he said, He had escaped from his vengeance.

And another beseeching him to hasten his Death, he added, That he was not yet reconciled to him. *And indeed, his Tutor said of him when he was young, That he was compounded of Dirt and Blood mingled, because of his sullen and cruel Humor.*

His Mother declared that a chaste woman was no more moved at the sight of a naked man than of a Statue.

Lucia:

Caligula



*Caligula* speaking of his Subjects, said, Let <sup>Romans.</sup> them hate me, provided they fear me. Another <sup>Caligula.</sup> time he said, There is no man besides the Sovereign but ought to be frugal. *Whereas in truth it may be said on the contrary, That none ought to be so frugal as the Sovereign, because none is at so great expence: Or has so many occasions of expending.*

The Emperor *Claudius* being Cenfor, sent home a young debauched Fellow without any punishment, he hath, said he, a Father to chastize him. <sup>Claudius.</sup>

Having restored a man to his Fame, he said, The scar of that infamy would remain, though the wound was healed.

The Astrologers having foretold *Agrippina*, <sup>Agrippina.</sup> that her Son would put her to death, if ever he came to be Emperor: Let him kill me, said she, provided he Reign. And when she was slain by his Command, she said, pointing to her Belly, 'Tis there you should strike. *For having brought forth a Monster.*

*Nero* being to sign a Sentence of Death: <sup>Nero.</sup> would to God, said he, I did not know how to write.

Dying, he said, he had neither Friends nor Enemies, *Because none would either save him, nor kill him.*

He said of *Thrasia*, It were to be wished he loved his Prince as much as Justice.

*Galba* having made a great Present to a Musician that had pleased him; This is not out of the publick Treasury, said he, 'tis of my own <sup>Galba.</sup>

Romans. *To shew that Princes ought not to squander that in Gratuities.*

*Vespasian.* Vespasian said to a young perfumed Gallant, That he had rather he should have smelt of Garlick then perfume, and for that reason took a Government from him.

He said to one that had conspired against him, That it was the Gods that bestowed Empires, *Or, that it was an effect of Fortune not of Merit.*

Having done good to an enemy, he said, He will remember it.

His Son being offended that he had set a Tribute upon Urine, he told him, making him smell to a piece of money that was part of that Tribute, it smells of nothing. *Reticer hath rendered it, That profit smells well from whence soever it is gathered. My Lord Bacon gives it thus. Vespasian set a Tribute upon Urine: Titus his Son, emboldened himself to speak to his Father of it, and represented it as a thing indigne and sordid. Vespasian said nothing for the time; but a while after when it was forgotten, sent for a piece of Silver out of the Tribute Money; and called to his Son bidding him smell to it; and asked him whether he found any Offence? Who said, no: Why so, saith Vespasian agen; Yet this comes out of Urine.*

A private man having quarrelled with a Senator, he declared that we ought not first to speak injuriously of a Senator, but that we might reply. *Or that so much respect was to be allowed them, as not to begin with them, but one was not bound to suffer any affronts from them, but if*

*if they spoke injuriously, it might be retorted.*

Raising himself up a little before he died, he said, A Prince ought to die standing.

The Emperor *Titus* being reproached for promising more then he could perform, he said, That no man ought to go away discontented from the Presence of his Prince. *It seems his very denials ought to be pleasingly contrived.*

One day being spent in which he had bestowed nothing; Friends said he, I have lost this day.

*Domitian* said, that Princes passed for Tyrants in ridding themselves of such as they suspected, or otherwise they suffered themselves to be destroyed to keep their reputation: *Some attribute it to Adrian.*

He added that such as gave Ear to slanderers are worse then slanderers. *Because they are the cause that there are any.*

*Nerva* said, He sought an Heir, not to inherit his riches, but for the Empire. *As being more important to chuse a King then a Successor.*

*Trajan* said, he would shew himself such towards his Subjects, as he wished they might be towards him. *Or, such as he wished when a private Man, that his Prince might be to him.*

He said to the Governour of Rome, putting the sword into his hand, which was the token of his power: Take this sword, and make use of it for me, if I do well, and against me if I do ill.

The Emperour *Adrian* used to say, that a good

Romans:

good Prince did not believe the goods of his subjects to be his. And meeting one of his Enemies after he was become Emperour; he said aloud to him, you have nothing to fear now; *As being lifted too high to think of revenge against a private person.*

He said, that Kings ought not to be Kings in all things; that is to say, not to use their power in every thing.

The People desiring him to set one of his Slaves at liberty, he said, they must not thus dispose of other mens goods.

He sent one to bestow a box on the Ear upon one of his Servants who was walking betwixt two Senators, and said, he ought to remember they might be his Masters one day.

His intended Successor being infirm, he said, he leaned upon a falling Wall.

He said the Treasure of Princes was like the Spleen, which never swells, but as the other parts consume. *To instruct them to spare their Subjects Purves.*

Dying he said that the multitude of Physicians had killed him.

He said to some Lawyers that desired that they might be allowed to plead, That they had no want of leave but of ability.

Plotina.

His wife ascending the Capitol after his election: May I live, said she, in this dignity, as I lived before this was obtained.

Antonine.

*Antonine* the Emperour, said, That Marriage was not a title of voluptuousness, but of dignity, thereby excusing the pleasure he took with other Women.

When

When some would have hindered his Son from weeping for the death of his Tutor, *Marcus Aurelius* said, suffer him to be a Man, before he come to be a Prince. Romans.  
*Marcus Aurelius.*

Being advised to repudiate his Wife who led an ill life: Let us then restore the Empire to her, said he, which she brought in Marriage.

He ever consulted with his Friends, before he would undertake any thing, because said he, It is more rational for one to follow the advice of many, then many that of one.

At his Dying, he told them they should rather think of death than of him, and more of the Common Fate of all men, than of his alone, adding that he recommended his Son to them, and to the Gods likewise if he were deserving.

The Emperor *Pertinax* being counselled to save himself from the fury of the *Prætorian Cohorts*: What have I done, said he, for this? *Pertinax.*

It hath been said of the Emperor *Severus*, as well as of *Augustus*: That he should never have been born, or that he never should have dyed. *Severus.*

His Soldiers having declared his Son Emperor; whilst he had the Gout, he caused himself to be carried to the Camp; and having punished their insolence: I will make you know, said he, that it is the Head commands, and not the feet.

At his death, he said, that he had been all things, and yet all that served for nothing, He had passed all the Offices of the Empire.  
*That is to say against Death.*



Romans.

He would not suffer the proud Inscription that had been fixed under the Statue of *Pescennius*, to be defaced: Whether he were such or no, said he, it is still the more honor to have thus defeated him.

*Pescennius.*

*Pescennius* would have all the Judges to be allowed sufficient Salaries, to do their duties, said he, without Bribes.

The Egyptian Soldiers asking him for Wine, he shewed them the River *Nilus*, and when they refused to fight unless they had some, he told them, they were to engage with an Enemy that drank nothing but water.

He said, he would please whilst he was living, and be praised after his death: and as one would have rehearsed a *Panegyrick* in his praise, make one upon some famous Captain of a former age, to serve me for an example, said he.

*Caracalla.*

*Caracalla* causing his Brother to be consecrated, whom he had killed; no matter, said he, whether he be a God, so he be dead.

*Alexander Severus.*

*Alexander Severus* retrenched a great many of his Domestick Servants, saying, The Emperors had been ill Husbands in feeding so many useless mouths.

He said, it was not Gold that made our offerings become acceptable, but Piety.

That we must wish for good and suffer evil.

That pleasing things were delightful, and hardships glorious. One of the *Antients* said, to the same purpose, That trouble marched before Virtue, and after Vice: but that Pleasure followed Virtue,

*Vertue, and Vice was followed by Repentance.*

That the Publick Safety depended on good Armies, and that a Prince ought to take more care of his Forces, then of himself.

That he that sold a Princes favours, sold smoak. *He caused one of his favorites to be burnt with green wood for having done so.*

That Friends must be preserved with good deeds, and Enemies gained with fair words.

That Soldiers defended their baggage with more heat then their lives.

That a Thief maintained himself by giving little, and taking much.

That by making the Majesty of Empire milder, it became the more supportable.

He solicited a man that had obliged him, to ask some recompence, that I may not, said he, die his debtor.

He would not suffer any Office in places of Judicature to be sold; saying it were not strange to sell, what one bought. *He meant Justice.*

Some Vintners contending with the Christians about a House, he said, it were better they should adore a God there, let him be what he would, then make it a Tavern.

The Souldiers interrupting a speech he made with their loud shouts; those should be used against the Enemy, said he, and not against your Prince.

He would not employ persons of \*condition, in any service of his, and said, That personal service was the Office of a Slave.

\*The Greek  
says Free-  
men.

He

**Romans.** He said upon the punishment of a Friend, that his Friends were very dear; but the Commonwealth was yet dearer.

**Aurelinz.** The Emperor *Aurelian* having threatned a rebellious City that he would not spare a dog: let all the Dogs be destroyed, said he, and spare the Inhabitants.

**Saturninus.** *Saturninus* said to his Soldiers, who would make him Emperor, That they would lose a good Commander, to find a bad Prince. *That is to say, he was a better Soldier, then a Politician or Ruler.*

**Tacitus.** *Tacitus* the Emperor being denied some favour which he requested of the Senate: They know, said he, they have to do with a Prince that can bear it.

**Probus.** *Probus* made his Soldiers work when they had no Wars: That they may not eat the Publick Stock undeservedly.

Seeing a very fleet Horse, he said, it was a fit Beast for a Coward.

**Diocletian.** *Diocletian* said, there was nothing harder then to govern well, because of the continual Ambushes in and whispering underminings of Princes Ears to betray them.

He told those who would have recalled him to the Government after he had quitted it: That if they had but seen his Gardens at *Salona*, they would never have propounded it to him. *Because of the Sweetness of Repose, and the Pleasantness of Gardening.*

**Julian:** The Emperor *Julian* expell'd from his Court the Multitude of Eunuchs, Barbers, and Cooks,  
The

The first because having then no Wife, he had no need of them; the last, because, said he, I eat no curious meats nor high Sauces: and the other, because one was enough for a great many.

The Soldiers of *Valentinian* endeavouring to oblige him to do somewhat contrary to his Will, he told them, They had chosen him voluntarily, but he would make them obey whether they would or no.

The young *Theodosius* was so far from putting any to death, that he said, he wished he could call the dead to life again.

*Valenti-  
nian.*  
*Theodosius  
the young-  
er.*

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# CUSTOMS

## OF

# LACEDEMONIA,

*According to Plutarque.*

**B**Efore the producing the Apophthegmes of the *Lacedemonians*, *Plutarque* hath made a little digression concerning their Customs, to shew the near relation and agreement

Customs of agreement there is between their sayings & their the *Lacedemonians* manner of life. By his example I have drawn an Extract out of a Treatise compos'd by

It follows  
after this  
same.

\* *Xenophon* to satisfy the Readers curiosity, because the thing is well done, and consisting of matters so remote from our times, and Methods, I thought it well worthy our knowledge, were it only to discover the grounds and principles upon which those great Men founded their Actions.

Like the  
Knights of  
Malta,  
with  
whom in  
other  
things they  
had much  
resem-  
blance.

The *Lacedemonians*, did eat all together in great Inns and the oldest told the last comers, nothing is to be expos'd abroad that we say here, *To preserve the Freedom of their Tables, and the Liberty of Feasting, according to the Proverb, Odi memorem convivam.*

They were very temperate in their eating and drinking; and the greatest dainty that was brought to their Table was a certain pot-  
rage Tannè, which was the ordinary food of their aged people. *Denys* the Tyrant having expressly sent for a Cook from *Lacedemonia* to make some for him, & not finding it agreeable to to his palate; 'Tis, said the Cook, to be eaten on the brink of the River *Eurotas*, after a Laconick Exercise: because Labour whets the Appetite, and a sharp stomach makes any thing relish well. *Witness him that drank Puddle Water in a great Thirst, saying, he never drank any so good before.*

They retired every night to their homes without any lights, to accustom themselves to be fearless, Or rather to leave every one the liberty of going whither be pleas'd without being observed,



as they do at Venice; for it is certain that Licurgus gave great allowance to the pleasures of love, which is the common Entertainment of the Idle: Now, all his Subjects did nothing, like our Nobility, but passed their time like them, in Wars, Love and Hunting.

After their Children could write and read, they taught them nothing else, but to obey the Magistrates, to inure themselves to hardships, and resolve to be Victors in fight, or die on the spot. The Masters of other Sciences were not so much as admitted in Lacedemonia.

The Lacedemonians wore no Doublets, had but one Garment in a year, without any change according to the season: used little Bathing or Stows, Oyled themselves but rarely, and were not very curious in their habits, or manners, To banish Luxury and soft Delicacy, as being contrary to warlike People.

Their Youth lay in Troops upon Mats made of Reeds of the Flaggy tops which grew about the sides of their Rivers, and in Winter they mixt somewhat that was warmer. The heads of those Reeds ends like a feather, and is soft enough, besides it bears a woolly Substance, with which good mats are made. It might be perhaps of this warmer stuff that they used in winter to keep out the cold.

The courtship of Boyes was not allowed as in Greece, but they loved Youth for their Vertues.

When the aged ones met a young man they asked him whither he went, and what he was doing? and if he answered not, or replied

Customs of the Lacedæmonians. plied impertinently, he was chastized. The Punishment was to go round about an Altar, singing reproaches of himself.

It was a shame not to endure reprehension, and those that did not admonish young men of their faults, were punished as Accomplices.

An old man was respected as ones own Father; which kept them in Union in the City, because they took no less care for what was anothers, then for their own: and if any one had complained that another had corrected him, the Father would have corrected him afresh.

As they gave but little to their Children to eat, they were suffered to pilfer now and then: but if they were taken in the fact they were scourged and obliged to fast, *Not so much for having stollen, as for not doing it dexterously.*

They feed ill in their Inns, to accustom themselves to fare hard in time of War, which was their chief Exercise; besides they believed that a spare diet left the Spirits in more freedom, and made the Body more nimble and active in their Military employments: *But less strong and vigorous, for the Athletes eat much.*

Though they lived thus soberly yet they loved musick to entertain their mirth; but their Musick was but mean, and their Songs contained nothing but the praises due to noble actions, and the blame belonging to ill ones, *As a spur to Vertue and a curb to Vice.*

It is held that *Licurgus* mingled Musick expressly with Arms to moderate the fury. The Kings themselves sacrificed to the Muses before a battle that their Actions might be celebrated, *Or to act so as to become worthy of it.*

Customs of  
the Lacedaemonians.

They would not suffer any change of their Ancient Musick, and condemned the most celebrated Musician of his age, to pay a fine though he were otherwise a great adorer of antiquity for having invented a new string which multiplied their notes and accords, and cut off two which another had added to the Lyre.

Their Songs were composed of divers couplets, in which they answered one another by turns. In some the old ones told 'em how brave they had been, the middle-ag'd in another would tell how brave they were; and the youths would promise they hoped to exceed them hereafter. The steps were military, as well as the time, and their harmony being mingled with somewhat of Enthusiasme transported them to such a degree as to despise death it self.

They buried their dead within the City near their Temples, without any ceremony or superstition, or other Funeral state, but only a red cloth which wrapped them all over and some Olive leaves; this Burying was common to all, mourning and effeminate lamentation as well as Epitaphs were banished, which was never allowed to any but such as died in the Wars.

They would not permit their youth to travel, that they might not be corrupted with foreign customs, nor were strangers suffered to come  
and

Customs of and dwell in *Lacedemonia*.  
 the *Lacedemonians*.

Those young men that had not been bred according to the *Spartan* way, could not enjoy any of their priviledges, whereas a stranger that had been so, enjoyed them all. 'Tis said they had their portions likewise when they first shared their Lands, with this *Proviso* only, that they might not sell them.

At their huntings they were allowed to make use of their Neighbours Dogs, Horses, and all other Equipage, when they did not use it themselves, restoring every thing to them again and not spoiling them.

In a time of War they were cloathed in red, as being a Martial colour, and on which the blood is not so conspicuous when wounded.

When they had overcome by a flight, they sacrificed an Ox, and when it was by force, a Cock; to prefer Prudence before Valour as a higher Vertue.

In the  
*Greek* it is  
 to suffer  
 Injuries.

They asked nothing of their Gods but patience in their labour, and to be happy when they did well. *This explication is proved by that Article; where it is said, they contended in sufferings; which does not at all relate to injuries; since it follows that a Lacedemonian was chastized for enduring an affront without resentment.*

All their Gods, *Venus* not excepted, were painted in armour to honor Valour, and make it known they were not in a condition to receive injuries.

They ordinarily said, one must pray to the Gods with an Arm out-stretched, as much as

to say not with folded Arms but in putting the helping hand, *The Greek says, at the beginning of an Enterprize, otherwise not.* Custom of the Lacedæmonians.

They were wont to shew their Slaves drunk to their Children, to make them abhor Drunkennes.

When they were to go into any House, they did not knock at the door; but called aloud in the street, that they should come & open it.

In their Baths they used Rubbers made of reeds, instead of Wyre ones.

They neither acted Tragedies nor Comedies, that no offence might be committed against the Laws, not even in Plays. *Or that they might not be accustomed to hear their Passions and crimes defended.*

They expelled a Poet, for having said, that when a man had lost his Weapons, he might recover others; but life once lost, was never to be regained. *As if he had thereby instructed them to cast away their Arms to fly with more ease.*

The Boys and Girles had one common Sacrifice.

The Ephores condemned a Lacedæmonian to pay a Fine, for having endured many affronts without resentment.

They caused a Soldier to be put to death for having painted his Shield; and publickly reprov'd a young man for learning the way to a place where they lived Luxuriouly. According to Erasmus or a Porter for making his Sack of divers colours.

They packed away an Orator, who vaunted  
I that



Customs of  
the Lacede-  
monians.

that he could discourse a whole day upon any Subject. *For discourse ought to be proportioned to the Subject, and not enlarged ad infinitum.*

Their Children were whipped once a year upon the Altar of *Diana*, to teach them to endure pain, and they contended who should suffer most, as if it were a Vertue. *However it is dangerous to make sufferings become despicable: for we have nothing to bridle the wicked withal but that; and Children hardened by too much whipping grow incorrigible.*

It was a shame to exercise any Trade, even Husbandry it self, to which purpose they made use of their Slaves, as their Farmers, without taxing them too much or too little, for fear of making them lazy or desperate.

The *Lacedemonians* were thus always at leisure which is a pleasant thing, and they were forbidden to meddle with Navigation, and even to fight at Sea, but they afterwards broke that Custom and renew'd it again, finding their manners were thereby corrupted.

As the use of Riches was utterly banished, there was no fear they should labour in vain to acquire any, and the first that attempted it were condemned to death: For an Oracle had been pronounced to two Kings: That Riches would prove the ruine of *Sparta*. This Custom was abolished by little and little, and *Lysander* after the taking of *Athens*, filled the City with riches, not only without danger, but with much Honor.

Whilst *Sparta* observed these Laws, they were the chiefest of *Greece* the space of five hundred

hundred years; but coming to relax; and covetousness insinuating it self, their Allies forsook them, finding their strength decay. Nevertheless after the Battle of *Cheronea*, when all *Greece* had elected *Philip* of *Macedon* for General, and afterwards *Alexander*, after the destruction of *Thebes*, these would not acknowledge their Power, nor fight with them, nor for them, nor meet in their Assemblies, and held out firmly even against their Successors, though feeble, and without any Walls. But at last having forsaken all their Customs, they were subjected to their own Tyrants, and put their necks under the *Roman* yoke with the rest of the World.

Customs of  
the Lacedæ-  
monians.

*Nabis, &c.*

A part of these Customes being included in the Apophthegms of *Licurgus*, we will marshal them together, because they will serve to give light to many things; and it will not be amiss, to bring him in the Front, as the Founder.

*Licurgus* willing to wean his Citizens from their debauchery, to make them Vertuous, and to let them see how Education and Exercise changed and out-stripped Nature, brought two dogs forth in Publick, one bred to hunting the other in the Kitchen; and having caused a Hare to be let loose, and meat to be laid down, the first coursed the Hare, the other ran to the meat, though they were both fit for the chase, but the last was utterly spoiled for want of exercise. By this means, he shewed them, it was not enough they were descended from *Hercules*, as the *Lacedemonians* were, unless,

Customs of like him, they exercis'd themselves in virtuous ways.  
 the *Lacedæmonians*.

After he had divided the whole country in nine thousand equal portions, finding at Harvest time that all their heaps were equal in the Fields, he said, that all *Laconia* seem'd the partnership of so many Brothers.

He would have done the same with their Goods, after he had abolished all manner of Debts; but the rich opposing him, he made their Riches become useles by prohibiting entirely the use of *Gold* and *Silver* in any thing, and suffering only Iron money to pass Current. He likewise retrench'd other superfluities, so that in *Sparta* was to be found, neither Merchant, nor Cook, nor Lawyer, nor Mountebank, nor Astrologer, and injustice was banish'd by his having cut up the root of it which is covetousness. And to take away all excess indyet, as he had done in Household Goods, he ordain'd they should eat in common, in publick places, where every one was served alike, without having either more, or any greater dainties then his fellows.

Those were blamed that did not come thither, as voluptuous People; insomuch that King *Agis* desiring to sup at home with his wife after his return from the gaining of a Victory they would not send him his proportion, and the next day condemn'd him to pay a Fine. Notwithstanding the wealthier sort, angry at this Method, which hindred them of the enjoyment

joyment of their Riches, would have stoned him to death, had he not fled into a Temple, with the loss of one eye. He that had struck out his eye, being afterwards delivered into his hands to suffer Justice, instead of punishing he pardoned him, made him eat at his Table and of his Enemy made him his greatest Friend, and his adorer.

Customs of  
the Lacedæ-  
monians.

Whilst they were at meals, some were appointed to be always in Arms as a Guard, to prevent any disorders, or unlook'd for Accidents; but their number was never so great as to be able to master the rest.

To obviate all manner of cheats and little quirks, and leave the Judges the liberty of judging every thing according to it's circumstances without being tied to the rigor of the Law, he would have no written Laws.

He forbid they should make use of any tools about their buildings, besides the Axe, and Saw, that they might be ashamed of providing rich furniture for such ill Houses, and by seeing a Door without any Art of Joiners work, they should expect to find nothing within that were magnificent.

He enjoyned them likewise, not to make War upon the same People too often, for fear of making them too Warlike. *The remainder is elsewhere.*

He caused Maidens to addict themselves to Exercises of the body, and to wrestle naked, to become the more robust, and bring forth the more vigorous Children, besides that it would make them the less sensi-

Customs of  
the *Lacede-  
monians*.

fible of the pains of Child-bearing. By this means he endeavoured to cure them of their Feminine tenderness, and be only subject to the like passions with Men, and fight in a time of danger and necessity, in defence of their Country. And indeed, the Wife of *Leonidas* reproached those that told her, There were none but the *Macedonians* that commanded over Men; That there were none but them that begot Men. But they were not suffered to be seen by every one at those Exercises, no more then the young Boys. That Priviledge being allowed only to such as were married; and to incite People the more to marriage, those that were not so, were deprived of the Honor that was given to old age. From thence it was that *Dercillidas* taking it ill, that a young man did not rise up from his Seat when he approached, the young man replied, That *Dercillidas* had begot no Children that might shew him the like respect another time.

But by this means the homely ones did not easily get Husbands,

They gave no Portion with their Daughters in Marriage, to prevent making love to them for any thing but their merits, and that the meaner sort might be sought after as well as the rich. All use of Face-painting and other Ornaments were strictly prohibited, that they might have no other advantage but their Vertue.

He prescribed a time for marriage, as well for Maidens, as Batchelors, that so coming together in the flower of their Age, they might have the healthier and lustier Children.

He



He would not suffer those who were newly married to meet together, but as it were, by stealth, lest they should be gluttled and enfeebled by a continual enjoyment.

Customs of  
the Lacedæ-  
monians.

He forbade to put Oyl into perfumes, that so precious a thing might not be idly wasted; and banished all Arts generally, which serve only for shew, and even the Dyers Trade was not admitted, which he called a Flattery of the Sences, or Deception of Sight.

Chastity was so great in those days, and Women so little acquainted with the liberty that came in since, that a stranger admiring there was no Law established against Adultery, was told there was no such thing committed in that place, whence they had expelled all luxury, and debauchery. *Whatever Plutarque says, Licurgus his Customs were too licentious in that matter: For they lost all modesty by their wrestling naked before Men, being themselves Virgins, and the liberty he allowed in some cases that a man might kiss his Neighbours Wife, did in some manner authorize their debauches. And therefore Aristotle condemns all the Chapter concerning Women: besides that he forbade them the carrying any Lights in the Night time, or to lye every one with his own: which gave the Gallants great opportunity for amorous adventures.*

Of all the Exercises of the body, he permitted those only wherein the hand is extended: that is to say, he condemned fighting with the closed Fist, or any such like, which might hurt or enfeeble those, whom he designed on-  
ly

Customs of  
the Lacedæ-  
monians.

ly to strengthen by continual Exercise.

He ordained they should make Offerings to the Gods of things of small Value, that they might never want wherewith to Sacrifice.

In time of War he would make them often remove their Camp, whether for healths sake or to put the Enemy to the greater trouble, and forbid them to make any Siege, because the bravest man might be slain by a Coward, by a Woman, or a Child.

The *Thebans* consulting with him concerning their Funeral mourning once a year for *Leucothee*: If she be a Goddess 'tis ridiculous to mourn for her; and if a Woman, to adore her, said he.

To one that praised *Democracy*, settle it in your own Family, said he,

He said, the means to prevent any ones making of War upon them, was to be poor; there being nothing to be gained of such, and to share every one alike, there being then no cause of division, but every one would have the same interest for the preservation of the Commonwealth.

He told some that admired the City of *Sparta* was not walled, and fortified, that it was so by the Valours of it's Inhabitants.

He gave order to spare the Enemy in fight, as soon as they left off defending themselves, that they might not force them to make head again through despair; besides that it is not generous to kill those that make no defence: Neither would he suffer them

strip the dead, lest they should be over-  
loaden with plunder, and give the Enemy op-  
portunity to rally.

Customs of  
the Lacedæ-  
monians.

He said, that reward and punishments, were  
the two poles upon which all Government tur-  
ned.

He ordained them to wear long Hair,  
because it made the handsome more comely,  
and the unhandsome more dreadful.

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## CUSTOMS.

Customs of  
the Lacedæ-  
monians.

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CUSTOMS  
OF  
*The* LACEDÆMO-  
NIANS,

*According to Xenophon.*

*To serve as a Commentary to that  
of Plutarque.*

**V**When we consider that the  
Republick of *Sparta* which  
was the poorest and the least  
peopled of any in *Greece*, is become the most  
illustrious, and the most potent, it fills us with  
astonishment ; But when we come to cast our  
Eye upon their Laws and Customs, there is  
nothing to be admired but the Prudence of the  
*Legislator*

*Legislator*, who hath made them great and flourishing by methods opposite to all others. First, as to what concerns the Children, which are like the Foundations of an Empire; whereas in *Greece*, they will not suffer maidens to eat their fill, or to drink Wine, or if they allow any, it is but very little, the contrary is practised in *Lacedemonia*; and whereas in other places they sit all day long at their work, like Artisans; *Lycurgus* thought there were Servants enough to spin, and make cloathing for them all, and would have the Daughters employ themselves like us, in running and wrestling, and other the like Exercises, that they might bring forth lusty and vigorous Children, which the other kind of Education does much impair. And then considering that people newly married are subject to run into an excess of Nuptial pleasure which enervates their strength, he would never let them come together but by stealth, it being esteemed as it were something shameful to be found together; thereby to allay their over-heat, and prevent an over-glut, which commonly attends a full enjoyment of our desires. Neither did he allow the freedom to marry at any age, but would have them coupled when they were in their prime strength and ripeness to get Children, fearing lest otherwise the fruit might partake of the debility of the body, and the decay of it's producer. And if sometimes they grant an Elderly man the liberty of Matrimony, Whereas in other places they are the most jealous, here they make

Customs of  
the Lacede-  
monians.



Customs of the *Lacedæmonians*. make choice of the most beautiful young ones to supply their own defects, and bring them a Race worthy of *Sparta*. Even young people that have no mind to wed, have a right of desiring a married man, that hath a handsome Wife, to give them leave to beget Children, who without any rig't of succession, serve only as a prop to the Family.

These Customs, though a little strange, are the cause that there is no where to be found such strong and large men as in *Lacedæmonia*. Having now spoken of what concerns their production, let us treat of their Education. As soon as ever Children can but understand what is said to them, the *Greeks* who are most careful chuse out some Slaves for Tutors, and send them to the Colledge, to be taught to read and write, as well as Musick, and other Exercises. They shooe them neatly, and change their habits according to the different seasons which makes them tender and less capable of Labour. But *Licurgus* instead of Slaves, allots one of the principallest of the City to be their Master, who brings them together every day, and chastizes those that fail; so that the youth of *Lacedæmonia* learn much modesty and obedience in their greenest years. Instead of being neatly shod he makes them go bare-footed; which does harden their Legs; and makes them the better able to climb up, or get down any steep or craggy places, and more active in their Exercise. They are allowed but one Garment

Garment a year, that they may be early used to endure heats and cold : and whereas others eat as much as they list, these are not so well treated but they learn from their infancy to be able to endure both hunger and thirst in case of necessity. Besides, not having their Stomachs over-loaden with Victuals, their minds are freer, their spirits clearer, & their bodies more healthy & fit for action, & apt to encrease in growth to a just proportion. But they are suffered to pilfer little things, that may hinder them from being incommoded through hunger. And indeed, it is well enough known the Law-maker did not thus contrive it out of frugality, nor because of any scarcity, but to rowze their Ingenuity by this artifice. For to filch any thing from those who had the command of the Kitchen, they were forced to watch whole nights, to lay in ambuscade, and set out Sentinels to avoid being taken in the fact; which altogether does somewhat resemble an apprenticeship in war. But how will some object, if it were lawful to steal does it come to pass they should be punished for theft? I answer, it is the same as is currant with the learners of any other Trade, when they do not their business well. 'Tis not for the theft that they are punished; but because they could not steal cleverly: whereby they learn to know that in actions which require Skill and Experience, they never thrive that are slow and stupid. As for the pain or smart they endured, it was to inure them betimes, that they might lead the remainder

They were  
whipped  
once a  
year on  
Diana's Al-  
tar.

Customs of the *Lacedemonians* of their lives in quiet and without fear. Notwithstanding as their Governor could not be ever present to instruct them, so the first that came, had a charge to supply his Office, and if none came, then the ablest of themselves took the care ; so that they never wanted some to be their Guide, which makes them become wise and respectful : for there is in no place so much respect shown to those that command as in *Lacedemonia*. As for the regulation of Boys or young men in their Amours; since that is part of the Education of youth, Whereas in *Beotia*, it is permitted to cohabit with them ; and in *Elide* to enjoy the Flower of their beauty, though in other places it is forbidden so much as to converse with them: *Licurgus*, neither imitating the Severity of the one, nor the Licentiousness of the other, would have them converse together, to incite each other to Vertue ; but not to touch them any more then a Father would his Child. For that is infamous, though some can hardly believe it, because the practise in *Greece* is contrary in most parts. Now I leave it to be judged which of these Customs are most likely to beget respect and modesty, either these of *Lacedemonia*, or the others. Truly, you could neither hear them talk, nor cast their eyes about, when they walked in the streets any more then if they had been Marble Statues. They hold their hands folded up in their Robe, appear more bashful then a maiden, and when they come to their Inns, do not say a word, unless a question be propounded, which

A man and  
wife.

which demonstrates that our Sex is as capable of modesty as the womens. All these Methods were ordained by *Lycurgus* to beget modesty, the chiefeſt foundation for Vertue. When they have attained to the age of fifteen, or thereabouts, whereas in other places they let them rule themselves, according to their own discretion, without minding their conduct any further; it is then we take most care in *Lacedemonia*, and keep them most imployed to prevent them from running into the debauches incident to that age. And those who will not be restrained by these rules are not reckoned amongst people of credit: So that, not only such as aspire to Offices and employments, but others likewise are compelled to subject themselves to preserve their reputation. When they begin to have most ambition, and desire to appear, the *Legislator* endeavours to augment it, and spur them on with the love and sence of honor, to make them the more eager after Fame. To this end, the *Ephores* chuse three of the best shaped Youths, who each of them picks out an hundred more with a great deal of caution; they being obliged to give a good reason for their choice. These become the objects of the jealousy and resentment of those that were rejected, who are spies upon all their actions that they may discover their failings. From thence arises a noble emulation very beneficial to the Republick, since it instructs young people to discern betwixt good and evil, and pushes them still onwards to perfection. For these

Customs of  
the *Lacide-  
monians*.

Customs of  
the *Lacedæ-  
monians*.

these three hundred aim at nothing else and do their Country great service, whether singly or together when opportunity presents. They are careful to preserve their Vigour, for the others ingage them to try their strength in any place wherever they meet. But for fear these contests should go too far, it is in the power of the first that comes near to part them, and those that will not obey are severely punished to teach them not to be so overmuch transported with anger, as not to be in a condition to obey Law and reason. When they grow more advanced in Years and Stature, and are capable of the best commands, for it is from amongst these they are selected; whereas the *Greeks* take them from their Exercises, to go and bear Arms; *Lycurgus* sends them to hunting, as being a kind of Image of War, when they are not employed otherwise.

This is the greatest part of their Exercises. I will now speak of their manner of living. The *Legislator*, having observed that divers kinds of excess was committed at the feasts and debauches so frequent amongst the *Greeks*, he found it better to make their meetings in publick, where as decorum is easier kept. He would therefore have them eat at Inns, where they are served with every thing necessary for life without Superfluity or want: Besides the Hunters do often present them with Venison, and the like Fare, and those who are very rich, with all they have more then is needful; by which means nothing is wanting, altho they can neither get enough  
to



Customs of  
the Lacedæ-  
monians.

to be Surfeited nor drunk, none being obliged to drink. For being constrained to return home at night without any Lights, they take a care to do it honourably: Every one drinking what best pleases himself, which is both more healthful and more delightful at once. And whereas in other places, those of near the same years do usually eat together; the aged are here mixed with the Youthful; which begets more respect, and ties up their Tongues from running into any undecencies; besides that their Colder Temper, is an allay to the boiling heat of Youth. Thus is their Instruction mingled with Delight; for they discourse of nothing but the Brave Actions of great Men. On the other hand, the Legislator having by experience found that exercise contributed mightily towards Health, and that such as Labour have fresh and ruddy Complexions, whereas the Idle Drones, are pale and wan, or stuff'd with ill humours; he ordered the eldest of every Inn to take care that none overcharged himself with Meat, or Drink to that Degree as not to be able to work; in which he Succeeded so well, that there are no healthier, nor more Laborious People for all manner of Work, then the *Lacedæmonians*, for they did always exercise their Arms, their Legs, and their Backs. And there is this in Particular that tho in other Cities each Family hath it's Master who commands both House and Goods, yet here one may make use of any other mens goods without Prejudice to any one. Any mans Children

K

are

Customs of the *Lacedemonians* are commanded as if their own; So that if a Child which one hath beaten runs to his Father to complain, he is obliged to correct him anew, so well are they Satisfyed that none would impose an unjust thing upon him, and that they have dealt by him, as they would have others do by theirs in a like occasion. They likewise make use of any others Servants, or their equipage: For after notice given to any one that they are going a Hunting, if he be not desirous or at Leaseure to go with them, he lends them his Horse, or Dogs: And if any one wants a Chariot, either because he is not well, or upon any other account, he takes the first he meets withal, and restores it again, when he hath done with it, as if it were his own. Those whom the night hath overtaken in Hunting, if they have no Provision, eat what ever they find ready at any other place, and when they have had what is Sufficient they put up the rest for the owner of it. By this means the Poorest are provided for, out of the abundance of the Rich. There is another particular very remarkable, which is this, that in other places every one Labours to Enrich himself, one by this Trade, another by that: But the *Lacedemonians* have no other profession but the Art of War, the rest being done by Slaves. To what end, therefore, would it be to heap up Riches, the use of it being prohibited, and not to be employed either in gaudy Cloaths, nor delicacy of Diet, they esteeming health and Strength the greatest ornaments

ments of the body. Nor is it necessary to help a Friend, for there every one may have what he Stands in need of. It is enough that one can make use of his Person when requisite, which is more honourable. But besides that it is not allowed amongst the *Lacedemonians* to Enrich one's self by unjust ways, it is also a very difficult thing; For it would require a Cart to carry one hundred Crowns of their Money, and it is forbidden under great penalties to have either Gold or Silver, after which they make very Strict Search. The acquisition therefore and the possession of wealth would bring more hurt and danger, then it can pleasure. Furthermore, there is no place, as I have said, where more respect is given to the Laws and Magistrates; for, whereas in other Cities of *Greece*, it is a kind of infamy to obey, and the Rich men dispence with it; in *Lacedemonia* the greatest men Strive most to express their obedience, and run with hast and zeal wherever they are commanded to give example unto others. This makes me believe they gave consent to those Laws establisht by *Lycurgus*, and that with them he created the power of the *Ephores*, which is the more dreaded, by how much it is the more absolute. For they have power to cendemn whom they will to pay a fine, and to make him pay it; to imprison, or cashiere an Officer, and make him give account of his actions, without waiting till the time of his Service be expired. But the prudence of *Lycurgus* appears principally in his

Customs of  
the *Lacede-  
monians*.

Customs of  
the *Lacede-*  
*monians*.

having consulted the Oracle before he made his Laws, thereby to give them a more than humane Authority. It was likewise a great craft in him to make them prefer an honourable Death, before a shameful life; because more men are saved by their courage, then their cowardize, and every one struggles to help a Gallant Person, which shews that Honour is the inseparable Companion of Virtue. But it is necessary to know what he projected to render good men happy, and the other sort Miserable. In other places, there is no greater punishment for Cowards, or evil doers then to pass for what they are. Mean time, they Game, converse and trade with any other sort of men. But, in *Lacedemonia*, it is a Scandal to admit them into company, or to have any dealings with them; and in their Assemblies they are always put in the least honorable place. They are bound to give way to any one in the Streets; To rise up when they pass near them, as the Boyes do; to justify any Suit of Law by the Sword; To give account of their actions; To feed their poor kindred, and marry, or pay a lusty Fine. They dare not adorn themselves, nor take the same freedom as Creditable Persons upon pain of being abused. We must not wonder therefore, if an honourable Death be preferred before such an infamous life. *Lycurgus*, did hitt this well too in my opinion, for to preserve the fame of mens brave Actions, when they grew old, he established a kind of Judicature where those Ancient Persons did preside

preside till the time of their Death, to make them the more honourable. In other places they punish those that wrong their Neighbours : Here they punish such as do not do all within their power to become most virtuous. And indeed, by other sorts of Vices we only do hurt to particular men, whereas the Coward does an injury to all his Country, by basely betraying it; and it is for that reason the Punishments he hath ordained against that sort of People is the most Severe. In fine he hath imposed upon his Citizens a pleasing and easy constraint of well doing, by bestowing upon all worthy honest men a Share in the advantages of the State, whether they be strong or weak, or Rich or indigent men, and depriving the rest utterly of them. For the Antiquity of these Laws it appears by the time he lived in, which was in *Heraclides* days, tho they may be called new in respect of other people. But that which is most wonderful, is that they have been well known and admired by all the World, and yet were never imitated by any. *The rest of this Treatise concerns their Manner of making War, and other things of the Regality, which belongs not to this Subject.*



Customs of  
the Lacede-  
monians.

# APOPHTHEGMES

OF THE

LACEDEMONIANS

*According to the Alphabetical  
order.*

*Agasicles.*

SOME admiring that a *Lacedemonian* King, who was curious in his Learning, and entertaining of knowing men, did not make any use of a Stranger who was very illustrious; I desire, said he, to be a Disciple to those amongst whom I was born.

He said, the way to rule without Guards was to govern the people as a Father does his Children.

*Agefilans.*

The Steward of a Feast, where *Agefilans* presided, having enquired of him, how he would have them drink. If there be Wine enough, said he, let them drink as much as they will, if not, let not one have more than another. *It was the Greeks Custom to chuse one of the Guests to preside at the Feast.*

Seeing a malefactor endure the torments of death with much constancy and resolution:

Ha,

Ha, the wicked Wretch, said he, to abuse Ver-  
tue so highly!

An Orator being applauded for making lit-  
tle things great: I do not like a Shoemaker,  
said he, that makes Shooes bigger then fits the  
Feet. *And so Cleomenes reprov'd an Orator, who  
made a very large discourse upon a very little Subject;  
the Discourse being Irregular if not proportioned to  
the Subject.*

One pressing him, to make good or per-  
form an unjust promise, If it be not just, reply-  
ed he, I have not promised it. He meant that  
he never intended it. But Kings, urged the o-  
ther, ought never to promise, but what they  
will perform: nor others, said he, require any  
thing of them which they ought not to pro-  
mise. *It is held that none is obliged to  
perform an unjust promise, and that if it be  
a fault to promise it, it is a double crime to perform  
it.*

He said, we must have a regard from whence  
did proceed either reproof or praise, before  
we could well judge of it; and that  
there was a great deal of pleasure to be com-  
mended by those that might as well blame us  
without fear. *Because it is no credit to be praised  
by a Rascal, or by one that has no understanding,  
or to be blamed by any the like persons signifies no  
thing.*

Having been seated at the lower end of the  
Table at a Feast: This was to let you know,  
said he, that it is not the place that makes the  
Person honorable, but the Person makes the  
place so. *The upper end is wherever the most emi-*

*nent*

Customs of *new* person is seated, and it is him they first  
 the *Lacedæ-  
 monians* serve.

A Physician prescribing him a very strickt Diet: Should I take all the Drugs in the World, said he, it could never make me immortal.

A Mouse having in his sight bitten a little Boy that caught it: If it be dangerous, said he, to attack the least Animal, much more to assault a Man of Courage. Brasidas upon the like occasion, said, there was no Animal so small or weak, but was willing to defend its Liberty.

Tisaphernes having broken his Word with him he said, I am obliged to him, for having engaged the Gods on the *Grecians* side, by his Perjury.

Selling in his presence many Slaves, and much Plunder gained from the *Persians*, and finding all the People run to the Plunder, not minding the Slaves because of their effeminate breeding: Behold what are the Combatants, said he, and what is the reward of combating?

He once refused some Presents from the King of *Persia*, saying, he gloried more in taking than in receiving from his Enemy, and in making his Soldiers rich rather than himself.

He said he would rather be Master over himself than the best City in the Enemy's power, and rather preserve his own Liberty, then usurp anothers.

Though he was a great observer of the Laws, yet he once wrote to a Judge, a Friend  
 of

of his, who had imprisoned one, to release him again, whether he were Innocent, or Guilty, and that he would do this either for his Requests, or for Justices sake.

Customs of  
the Laceda-  
monians.

Upon a precipitate Decamping, wavering whether he should forsake a sick person whom he loved : How difficult is it, said he, to love, and to be wise!

He said a Prince ought to be distinguished from his Subjects by his Vertues, and not by his Pleasures ; and therefore he went always simply clad, ate accordingly, and would lye no softer then the meanest Soldier, and being told, that he would one day perhaps be forced to alter his method of living: I have used my self, said he, not to change in a time for change. And indeed, so he lived to his end, to take away all excuse from young people when they saw a Prince and an old man, do the same that he advised them to practise.

He said, The *Lacedemonian* Laws for their chief foundation had the contempt of Pleasures, and liberty for their reward.

Passing through a Country where the Inhabitants lived in all Licentiousness, and they having brought him a great many Presents, he took only their Corn for his Soldiers, and when they earnestly pressed him to accept of the rest, he caused it to be distributed amongst the Slaves, and said, Men of courage ought not to esteem of those things, which were the delight of mean Spirits.

The same People having ordained divine Honors to be paid him, he asked them whether

Customs of whether they had the power to make Dei-  
 the Lacedæ- ties, and if so, wherefore they did not begin  
 monians. with themselves.

With the same austerity he rejected those Statues the Cities of *Asia* would have erected, nor would suffer his picture to be made, there being no Portraiture so good of any eminent man as his own Actions.

He used to say, The Strength of a City did not consist in the Walls, but in the courage of the Inhabitants. *The Remainder is in the Apophthegmes of Licurgus, or Antalidas.*

When he would have any thing done with expedition, he put his own hand first to the Work, and took a pride in labouring as much as any private Soldier. *The rest is elsewhere.*

He said, we ought not to heap up a provision of riches, but of virtues.

A Cripple seeking to get a Horse that he might fight in a Battle, Friend, said he, thou seekest for legs to run away withal, for thine are good enough to stand in Fight with. *It is not so verbatim in the original, but that is not so requisite in an Apophthegm, as the good sense.*

Another Cripple being rallied withal for going to the Wars, said, the question was not running away, but standing stoutly to it.

He was asked, how one should render himself illustrious: By despising of Death, replied he another time, to the same question, he answered, By saying well, and doing the same.

To



To one that asked him, wherefore the *Lacedemonians* went to battle with the sound of a flute, he replied, To discern the cowards from the valiant by the Gate of their Marching. *Lycurgus gives another reason.*

Customs of  
the Lacede-  
monians:

As some were admiring the felicity of a young Prince : At the same Age, saies he, *Priam* was a happy man too.

In the height of his Conquests, being recalled by the *Ephores*, he said, It was not less the devoir of a Prince to obey the Laws, then to command over men.

Upon his return, he asked whether they would have him pass as a Friend, or an Enemy; and some *Barbarians* requiring an hundred Talents, and a hundred beautiful Women; to let him pass quietly, he told them, they should come and fetch them, and so Marching immediately against them, defeated them.

Having asked the same thing of the *Lacedemonian* King, and that Prince desiring time to consider. Let him consider still, said he, in the mean time we will not stop our March.

Two of his Friends having been detained in a City of *Thessaly*, whither they went to treat, he replied, to those that would have counselled him to force the place, That to gain all *Thessaly*, he would no hazard the life of one of those Friends. *That Sounds more of an honest man, then a Politician.*

Hearing of a Bloody battle that had been fought near *Corinth* : How miserable is *Grecia*,  
said

Customs of  
the Lacede-  
monians:

said he, to turn their Weapons against themselves, since with much lesser numbers then have been lost, we might have conquered all Persia. *As much might be said of Christendom.*

He Solicited his Sister to run with her Chariot in the Olympian Games for the prize, To make them know, said he, that there was no thing either great or generous in that exercise.

He advised *Xenophon* to bring up his Children at *Lacedemonia*: To learn the Noblest of all the Sciences, which is, to command, and to obey.

He bestowed several Employments on his Enemies; to turn, said he, their hatred into Friendship.

An Advocate desiring Letters of recommendations for a Judge that was his Friend: My Friends, said he, Stand in need of no recommendations, to make them do Justice.

Some body shewing him the Fortifications of a Place, and asking him whether they were not very fine: yes, for Women, said he. *Another ask'd, what Women dwell there? and a third said, there is a very fine apartment for the Ladies.*

A celebrated Comedian admiring that he would not speak to him, and inquiring whether he knew him: yes, said he, are not you *Callippides* the Buffoon? *Because the Lacedemonians prized nothing but virtue, otherwise that profession was not infamous amongst the Grecians tho it were prohibited in Lacedemonia.*

When some would perswade him to hear

a fellow that counterfeited the Nightingale: I have several times, said he, heard the Nightingale it's self.

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the Lacedæ-  
monians.

A Physician who would be called *Jupiter*, as who should say, the Saviour, because he had wrought some famous Cures, having sent a letter to him with this Inscription, *Menecrates, Jupiter, To King Agesilaus, Health.* He replied, *King Agesilaus to Menecrates, Wisdom*, treating him as a Fool.

Some telling him that the *Lacedemonians* took party with the *Persians*: No, said he, it is the *Persian* hold Parties with the *Lacedemonians*; So to those that called the King of *Persia*, the Great King, as we say at present the Grand Signor, he said, he was not greater then himself, unless he were more just; not measuring his greatness by the Extent of his Empire, but of his Vertues.

Being asked whether Valour were better then Justice: It would be useless, said he, if all men were just. He added, that it would likewise be of no use, unless accompanied by the other.

He said, that the Inhabitants of *Asia*, considered as free, were nothing worth; but they were passable for Slaves.

He said, that we ought to teach Children, that which would be of use to them when they are men.

One making an ill defence for himself before the Judges, yet still imploring the benefit of the Laws, In vain dost thou implore the benefit of the Law, said he, unless thou make a better Plea. This is the sense, the

*Customs of the Strictness of words are not so.*  
*th e Lacede-*  
*mo nians.*

When the King of *Persia* fought his ally-  
 ance, he told him, that were needless, for  
 if he were a true Friend to his Country, he  
 should be so to him.

A Friend of his Surprizing him unawares  
 as he was Sporting with his Children : Stay,  
 said he, and do no mock, till you have  
 Children of your own. *Or till you are a Fa-*  
*ther.*

Such as were allied to the *Lacedemonians*,  
 complaining that they furnished them  
 with more Souldiers, then themselves raised,  
 he made it appear that they indeed furnished  
 them with more men, but not so many Soul-  
 diers, because there was not one of them but  
 had another Trade, whereas the *Lacedemo-*  
*nians* practised nothing but the Art of  
 War.

Necessity obliging them to do something  
 that was contrary to their Laws, he said,  
 that they must let them lye and sleep that  
 day, and on the morrow they would wake  
 and rise with more Vigour. *To teach us,*  
*that the Laws are made for men, and not men for*  
*the Laws.*

The *Egyptians* despising him, because he  
 had no great attendance, nor extraordinary  
 Equipage: I will make them know, said he,  
 that Royalty does not consist in vain pomp,  
 but in great vertues.

*Agessipolis.*  
*son of Cle-*  
*o mērotus.*

Philip having razed the City of *Olynthia*,  
 he cannot, said *Agessipolis*, in a long time  
 rebuild such another. *To teach us, that we*  
*ought*

ought not to resolve upon such great cruelties but in  
extremity. Customs of  
the Lacede-  
monians.

Being twitted that he had been given in  
hostage in his youth: It belongs to Kings,  
said he, to bear the faults of their Coun-  
try.

A Stranger telling him, the Dogs of Spar-  
ta were good for nothing: The men were  
no better at first, replied he; but they are  
improved by study and exercise.

When the Athenians would have chosen  
those of Megara to be the Umpires, or Judges  
in a controversy they had with the Lacedemo-  
nians: It were a shame, said Agesipolis, that  
a small Village should know how to do Justice  
better then the two Capital Cities of  
Greece. Agesipolis,  
Son of Pau-  
sanias:

Agis, said one, should not inquire how  
many the enemies were, but where they were. Agis.  
This sounds more brave, then wise, as the most  
part of Apophthegmes have more of Gallantry then  
Solidity.

When they would have hindred him from  
giving battle at Mantinea, because the Ene-  
my was much Stronger: When a few peo-  
ple, said he, would command over a great  
many, they must not be afraid to Fight  
them.

He said to one who inquired how many  
Lacedemonians there were: There are enough to  
beat the Enemy. Another said, they were but few,  
but would do much, or to much effect.  
Or they seemed to be many in a battle.

To one, who was commendable for no-  
thing



Customs of  
the Lacedæ-  
monians.

thing but discourse, he said, when you are silent, you are worth nothing.

The *Argians* having rallied after their defeat, and coming furiously upon him, he said to his men, who were astonished: Courage Companions, if the vanquished have so much resolution, what should the Victors have? *In the Greek it is, if the Victors are astonished, what shall the vanquished do.*

A tedious Orator, asking at the end of his Speech, what answer he would give to those that sent him; Tell them, said he, that I have given thee leave to say all thou hadst a mind to. *Or, that I have let thee talk thy fill without interrupting thee.* To another, he said, tell them that you were much puzzled to make an end, and I to understand you.

In his presence, as some were praising those of *Elida* for their well behaving themselves at the Olympick Games: What a Miracle, said he, that once in four years they should do their duty well?

He said, that envious people were very Miserable, in being tormented as much at others happiness, as their own Misfortune. *Or, for their not being only troubled with their own Miseries, but the good fortune of others.*

As some were advising him in a battle to let those go by quietly that were flying. How shall we assault those that stand to it: said he, if we fear those that run.

One talking very Magnificently of Liberty: Thy discourses, said he, have need of power

power and wealth to maintain them.

His Father said, it ought not be wondred at, if things grew worse and worse; but it would be more wonderful if things went better; since all the World grew worse.

Being asked the means, or way, how to become free; by despising death, replied he.

*Demades* saying in rally, that the *Lacedæmonians* Swords were so short, the *Juglers* of *Athens* swallowed them: Yet we can reach our Enemies with them, said *Agis*.

When they would have had him March to the assault of a place under the Conduct of a Traytor: What reason is there, said he, to trust the lives of so many brave Soldiers, under a man that hath betray'd his own Country?

A wicked fellow, asking him, who was the best of men in *Sparta*; he that least resembles you, replied he.

*Agis*, who was the last King of *Lacedæmonia*, and had been thrust into Prison because he would restore the discipline, being asked, if he did not then repent of his design? Good actions, replied he, are not subject to repentance.

His Father and Mother desiring him to do somewhat that was unjust: I obeyed you whilst I was young, said he, give me leave now to obey the Laws and Reason. It might have been said, let me now put in practice the good instructions you gave me: But that is not the Authors sense.

L

Being

Customs of  
the *Lacede-*  
*monians.*

Being led to execution, and beholding one of his followers weeping : Do not weep, said he, for those that put me to death unjustly, are more to be pittied than I.

*Alcamena.*

Some body inquiring of *Alcamena* the way to preserve ones honour, By despising, said he, of Riches.

Another wondering he had rejected the *Messenians* Present, I did it, said he, in obedience to the Laws which forbids it.

He told one, who taxed him of being a little too straight-laced, in his way of living, that it was better to obey his reason, then his concupiscence or desires.

*Alexandri-*  
*das son of*  
*Leon.*

*Alexandridas*, told one, who being banished complained of his Exile : You ought not to be troubled at your Exile, but the subject that causes it. *According to the Stoicks, that there is no evil, but Vice.*

Some body saying good things, in a time very unfit : What, good things out of season, said he.

Being asked wherefore the *Lacedemonians* caused their Lands to be cultivated by their Slaves ? They have work enough to improve, or cultivate their Vertues, replied he.

One saying, honour does a great deal of mischief, happy is he that wants it : Rascals replied he, are very happy then, for they are little troubled with it.

To such as admired that the *Lacedemonians* exposed themselves so frankly to dangers, he said, It was because honour was more dear to them, then life.

To

To others who asked why they were so long a time about giving judgment against a Criminal in *Lacedemonia*: It is because, said he, there is no room for repentance, when once a man is Dead.

Customs of the Lacedemonians.

Some inquiring of *Anaxander* wherefore the *Lacedemonians* had no publick treasury; Because those that must keep the Keys, might plunder it, said he. *As much as to say, the private people were the best guardians, from whom they might have it upon occasion.*

*Anaxander* Son of *Erycrate*.

*Anaxilas* said, that the greatest advantage of Kings was, that they could not be out-done in good Deeds.

*Anaxilas*.

Being asked, why the *Ephores* did not rise from their Seats before the King: 'Tis because they are *Ephores*, replied he. *As much as to say, those Magistrates were to inspect the Kings actions.*

A *Samothracian* Priest, asking *Antalcidas*, according to their custom, upon the point of being imitated in those Mysteries, what was the greatest crime he had ever committed? God knows, said he: Which was to say, he would not tell him.

*Antalcidas*.

Or whether he had never done an ill thing.

An *Athenian* reproaching the *Lacedemonians* of their Ignorance; It is true, said one, that you could never yet teach us to do any evil.

Another bragging, how the *Athenians* had often drove them back from their City: That is a reproach, said he, that we cannot cast upon you: *Because they never durst approach them.*

Customs of  
the Lacede-  
monians.

Being interrogated of the way to gain love :  
To speak nothing but what is pleasing, and  
do nothing but what is useful , replied  
he.

A Declamator willing to read the praises  
of *Hercules* to him; who is it, said he, that  
blames him.

*Agésilas* having been wounded in a battle  
against the *Thebans*, he told him it was no  
more then he deserved, for having taught  
them in spite of their teeth to make War.  
For this reason *Lycurgus* forbade them to make  
War too often upon the same Enemy.

He called the Youth, the Walls of *Sparta*,  
and said their Empire extended as far as they  
could lance their Javelins.

Some asking him wherefore the *Lacede-  
monians* wore such short Swords : To joyn  
with the Enemy the nearer, said he.

*Antiochus.*

*Antiochus* having heard that *Philip* had given  
to the *Messenians* a Country yet contended  
for : Hath he given them Forces likewise to  
defend it, said he. Because without that they  
could not preserve it.

*Arigea.*

*Arigea*, said to one who was commending  
another mans Wife : it belongs only to her  
own Husband to know her, Or, an honest  
Woman is known only to her own Husband.

*Ariston.*

As they were commending the saying of  
*Cleomenes*, that we must do good to our Friends,  
and harm to our Enemies ; Not so, said *A-  
riston*, we must do good to all to preserve  
the one, and convert, or gain the other.  
This is likewise a saying of *Socrates*.



One having made a Funeral Oration in praise of some *Athenians*, who were slain in a defeat: What praises, said he, do not the Victors deserve, if the vanquished are so praise-worthy? Customs of the Lacedæmonians.

Whilst they were praising one that he was gentle and mild to all the World: What, said he, even to the Wicked! *To teach us, that one cannot be merciful to those, without being cruel to the good.* Archidamidas.

An Orator being blamed for having said nothing at a Feast: Those that know how to speak, replied he, know also how to be silent, Or know when they ought to speak.

*Archidamus* being asked who was the Master of *Sparta*; The Laws, said he, and next them the Magistrates. Archidamus son of *Xenarchus*.

A Musician being highly commended: What commendations, said he, will you give a virtuous man? *To teach that nothing is very commendable but Virtue.*

Another saying, here is an excellent Musician; that is as if one should say, here is an excellent Cook, setting the same value upon all that belongs to the pleasing our senses. *But that is a little Barbarous.*

Some body promising to give him excellent Wine: That will only serve to spoil the taste of my ordinary drink, said he, Or, *to make me Drink more than I should, and weaken my virtue.*

Two men being come to him to be their Arbitrator; he made them swear they should stand

Customs of stand to what he said; then ordained them  
 the Lacedæ- not to stir thence till they were agreed.  
 montans. From out of a Temple, to which he had led  
 them.

He would not suffer his Daughters to accept  
 of some fine Garments, which *Denys* the Ty-  
 rant had sent them: Because they would ap-  
 pear more homely, said he. *As it is said of*  
*Country Brides, the more they are trick'd, the*  
*uglier they look, or that they might esteem of a*  
*Ornament but virtue.*

Seeing his Son being but young, Fight  
 with too much eagerness: Abate your courage,  
 my Son, said he, or increase your Strength.  
*To shew we must match the one with the o-*  
*ther.*

*Archidam-*  
*us,*  
 Son of *A-*  
*gesilaus.*

*Archidamus* replied to *Philip*, who wrote  
 too Insolently to him after the battle of *Chc-*  
*ronea*: If thou measurest thy shadow, thou  
 wilt not find it longer then it was be-  
 fore.

A celebrated Physician neglected his Art, to  
 addict himself to Poetry, wherein he Suc-  
 ceeded not well: Wherefore wilt thou  
 change thy quality of a good Physician, for an  
 ill Poet, said he?

Some advising him to carry the War a long  
 way from his own Country: That is not the  
 most important business, said he, but to  
 gain the Victory.

or more  
 advantage-  
 ous.

Being applauded for having won a battle;  
 He said, it might have been easier to deter-  
 mine those differences by condescension, then  
 by force. Or, by prudence, then, &c.

He

He wrote to those of *Elida*, who would needs assist the *Arcades*: Quietness is a very pleasant thing, Or, *notto be entangled in others affairs.* Customs of the Lacedemonians.

He said to the Allies, who would know what every one was to pay towards the *Peloponnesian* War, that no certain measures could be taken in a War.

Looking on a new Engine to force Towns withal: Farewel courage, said he. Or, *valour is at an end.*

The *Greeks* would not make a breach with two Kings that were very Potent: And said the *Lacedemonians* would be more insupportable then those, if they became Masters: The Sheep, said he, ever bleat in the same manner; but men change their Tone, according to the change of events. Or, according to their several Interests.

After *Agis* had lost the Battle against *Astyratidas* *trigonus*, some body asking a *Lacedemonian*, whether they would now obey the *Macedonians*: They cannot yet hinder us, said he, from dying with our liberty.

Another being fallen into an *Ambuscade*, Bis: his Soldiers asked him, what he would do: Dye, said he, and save you, Or, *whilst you save your selves.*

*Brasidas* going forth to War, said he would dy, or drive the danger far enough from his Country. Brasidas.

*Callicratidas* having great want of Money calliratidas to pay his Soldiers, refused Fifty Talents that were proffered him, if he would deliver

Customs of upon one they desired; and said, he never sold  
the *Lacedæmonians*. any mans life, nor his Honor. *I have shap-  
ed this into an Apothegme.*

Going to Young *Cyrus* to demand some money to pay the Fleet, they told him, that Prince was at Table: I will stay, said he, till he hath dined. But not having been able to come to the Speech of him that day, nor the next, because he was in a debauch: Let them be cursed, said he, that first made Courtship to *Barbarians*: and added, that at his return, he would labour with all his might to reconcile the *Greecians* together, and would come there no more, that he might do nothing unworthy of *Sparta*.

*Cyrus*, having sent him pay for his Army, with Presents to himself, he sent back the Presents, and said, that the general alliance was enough, without making any particular one. *The same almost is in another Apophthegme.*

Being ready to begin the Fight with the *Arginuses*, his Pilot having told him, that the Enemy was the Strongest: Since a retreat is shameful, and Death or Victory Honorable, it is best to conquer, or Dy, said he.

When the Soothsayers had declared to him at a Sacrifice, that he was threatned with death, but that he should obtain the Victory: The Fortune of *Sparta*, said he, does not depend upon the life of one Man: Or, *she can lose but one Citizen by my death, but shall aggrandize her Empire by my Victory, come on. And*  
having

having named his Successor he gave them battle, and Dyed.

Customs of  
the Lacede-  
monians.  
Charites:

Chariles being Interrogated, wherefore Lycurgus had made so few Laws? Because, there needs not many for those that talk but little, replied he.

It being asked, wherefore the Virgins in Lacedemonia went bare-faced, and the Women veiled; it is, said he, because the one seeks to get a Husband, and the other is afraid to lose a Husband, for jealousy.

He told his Slave, one time, who had done some idle thing: I would beat thee, if I were not in wrath. *Others cannot Strike unless they be in passion: This relishes more of the Philosopher, than a Warriour.*

He said, that the Hair of the Head was the greatest Ornament of Man, and which cost him the least: *And therefore the Lacedemonians let theirs grow.*

That the best form of Government, was that where there was much Emulation, and little Envy. *As in Lacedemonia.*

That the Gods were pourtray'd in Armour, that so we might not have the boldness to offend them.

He told the Thebans, they ought to speak more modestly, or be more strong: *Which agrees with what Lyfander said to those of Megara.*

Clearkes said, that nothing could be done with an Army without Discipline, and that a Soldier ought to fear his Captain more than his Enemy.

Clearkes.

Cleombrotus



Customs of  
the Lacedæ-  
monians.  
Cleombrotus,

Cleomenes.

*Cleombrotus* said to a Stranger, who contend-  
ed in point of Honor with his Father, He  
has not made, or got a Son like me  
yet.

*Cleomenes* said, that *Homer* was the Poet of  
the Bravo's, because he speaks of nothing  
but Battles, and *Hesiod* of Slaves, treating of  
Agriculture.

Having agreed a Suspension of Arms  
for seven day with those of *Argos*, he went  
and surprized them one Night, and said, to  
excuse it, that the Nights were not compre-  
hended in the Suspension, and that it was law-  
ful to do all the mischief one could to an E-  
nemy : But, he could not make himself Ma-  
ster of the City, for the very Women drove  
him thence, and becoming frantick after-  
wards, he mutilated his Members and Dy-  
ed.

The Deputies of *Samos*, having made him a  
long harangue, he told them, he had quite  
forgotten the beginning, which made him  
unable well to understand the middle of it, and  
for the Conclusion he could not do what they  
desired.

Of a Rascally Fellow, who was back-biting  
every Body, he said, it was to keep every  
one upon the defensive posture, that so none  
might attack him.

Some body affirming that Kings ought to  
be ever courteous : Provided it does not make  
them be despised, said he.

After a long and dangerous Sickness, giving  
ear

ear to the Priests and Soothsayers, he said to excuse it, that being no more the same he was, they ought not to admire that he had other Sentiments, Or, that having lost his Strength, they need not wonder he had changed his *Maxims.*

A learned man having made a long discourse of valour, he said smiling, it was a very becoming thing for every one to talk of what he understood.

He drove a Prince out of *Sparta*, who would have corrupted him, for fear, said he, lest he should make the same proffers to some that could not so well resist him, as my self.

He said, that the *Lacedemonians* would not ruine *Argos*, that they might leave something to exercise their Youth withal.

Being asked why the *Lacedemonians* did not consecrate the Spoil of those they had conquered to their Gods: It is, because, said he, the Deities despise any thing belonging to those that suffer themselves to be beaten.

He reprov'd a *Lacedemonian* who had treated his Host after the *Laconick* way: Because, said he, he should have dispenced with that rule towards a Friend.

*Alexander* having sent word to *Sparta*, that they should render him divine Honors, Let him be a God, said *Damis*, since he will have it so.

*Damis.*

Some body saying, that the *Lacedemonians* would suffer much by *Philip's* Army which was entred

*Damidas.*

Customs of the Lacedæmonians. *Damonide* entered into *Theffaly*, what can he do, said *Damonide*, to People that does not fear Death.

*Damonide* having been seated at the lower end in a great Assembly, said, they had a mind to make that place the most Honorable. *This resembles that of Agesilaus, that it was not the place that gave the quality.*

*Demarat.*

*Demarat* being a little rudely treated by *Oxontus* told those, who began to murmur at it; It is those who flatter us that do us hurt, and not those that treat us ill.

Being asked, why such as lost their Bucklers were punished at *Sparta*, and not those that threw away the rest of their Arms: It is, said he, because they are permitted to forsake their own Defence, but not that of others. *The joyning of several Bucklers served as a kind of a Rampard to the bastillon.*

He said of a man that play'd well on the *Lyre*; that man fools pleasantly enough.

In an Assembly where he was silent, being asked, whether it were out of stupidity, or prudence: A fool, said he, cannot hold his Tongue.

One having asked him, wherefore he fled from *Lacedemonia*, where he was King: It is, said he, because the Laws have more power then the Sovereign.

A *Persian* Lord that had revolted from his Prince, returned to Court at the instance of *Demarat*; and when the Prince would have put him to Death: It would be shameful, said he, to take away his life now he is your Friend, since you could not do it while he was your Enemy.

*Pyrrhus*

*Pyrrhus* endeavouring to oblige the Lacedemonians to restore their King *Cleonyme* : If thou art a God, said *Dercillidas*, we do not fear thee, because we have done no ill, and if thou art a man, we are as brave as you can be.

Customs of  
the Lacede-  
monians:  
*Dercillidas*.

An *Ephory* cutting the two Strings which a famous Musician had added to the Lyre: Art not thou ashamed, said he, to corrupt Musick thus, by rendering it low and effeminate, whereas it was loud and Masculine?

*Emvipe.*

*Endamidas* told a Philosopher who talked of the art of War, that none could discourse knowingly of it, that had not been awakened by sound of Trumpet, *Or have practised what one would teach.*

*Endamidas*:

When they would have obliged him to make War upon the Macedonians, after the *Persians* defeat; It is not, said he, the same thing, to have to deal with a thousand Sheep as with fifty Wovles.

Some speaking in praise of the City of *Athens*: No man, said he, is become the better for having been there-

Another observing, that the Lacedemonians were corrupted in Strange Countries; but none, said he, are corrupted in *Lacedemonia*.

*Alexander* at the Olympick Games having caused Proclamation to be made that all such as were banished should be restored, except the *Thebans* : That is severe to them, said he, but it is Glorious. *Because Alexander feared them.*

*Observing*

Observing an old Philosopher busy himself still in the Search after Vertue: When is it that the will put it in practice, said he?

Another saying, that none but a wise man could be a great Captain: That's very fine, said he, but it should be some great Captain that affirms it.

*Euryclidas.*

It being asked of a Lacedemonian wherefore the Ephori did Justice to private Persons: To accustom themselves, said he, to do it to the Enemy. *They were the Sovereign Magistrates.*

*Herondas.*

Having heard that at Athens they had condemned one because he did nothing: Shew me said *Herondas*, any one they have condemned for living nobly. *Because the Lacedemonians did nothing.*

*Hippodame.*

Upon the point of giving battle *Agis* would have sent home to Sparta an old man of Four-score years, to save him from danger: Where can I find, said he, a braver place to dy in; and would not go. *He dyed at his feet.*

*Hippocratidas.*

The Satrape of Caria having asked of *Hippocratidas* what treatment he would shew to a Lacedemonian who had not revealed a conspiracy: If he were your Friend, said he, he hath deserved Death; if not, to be banished, for not having courage enough to adhere to Vertue. *This is a little obscure.*

Finding a young man much ashamed because he was met in ill company: We ought to keep such company as will not make us blush, said he.

*Leon.*

One asking *Leon* where he should dwell to be



be in safety : Where equallity reigns, said he, Customs of  
and whence injustice is banished, at *Lacede-* the *Lacede-*  
*monia.* *monians.*

At the Olympick Games seeing the *Athle-*  
*tes* making ready to take the advantage of  
starting upon the first Signal, great Gods, said  
he, how much more passion have men for Hon-  
our, then for Justice.

When *Leonidas* went forth to defend the Or, for the  
pass of *Thermopyles*, from whence he expect- Victory.  
ed not to return, his Wife asking, whether *Leonidas.*  
he had nothing to say to her : Nothing, said  
he, but only that you should marry again af-  
ter my Death to some brave man, that may  
get you Children like me.

The *Ephori* wondering he carried so few  
men for this enterprize : Here are but too  
many, said he, to be slain : And being asked,  
what he would do with those few Companies :  
Dye, replied he, under the pretence of ob-  
structing the Enemies passage. To another  
that put the same question, he said, that all  
*Greece* did not equal those Enemies in number,  
but these alone equal'd them in valour; and  
being arrived, let us lose no time, said he,  
the Enemy advances, we must either dye, or  
conquer.

Some body telling him aloud, the Enemy  
approaches us; and we them, said he.

One telling him to amaze him that the ve-  
ry Sun would be darkned with the *Persians*  
Arrows, The better, said he, we shall fight in  
the shade then.

Customs of  
the Lacede-  
monians.

*Xerxes* having sent him word, that agreeing with him, he would bestow the whole Empire of *Greece* upon him : I had rather dye for my Country, replied he, then command it unjustly. He added, that *Xerxes* deceived himself in believing it a Vertue to usurp anothers right.

That Prince having sent to him to Surrender his Arms, he answered, He should come and fetch them.

Glorious  
death.

Being asked wherefore brave men preferred Death to life : Because they hold one by Fate, and the other from their Vertues, said he.

*Leotychides*

*Leotychides* accused for being changeable : It is not I that change, replied he, but the times. Or, affairs.

One asking him the way to preserve what he had ; not to expose it to Fortune, said he.

*Leotichides*  
Son of *A-*  
*riston*.

As some were telling another of that name that a Slanderer had spoken ill of him : That is, said he, because a Slanderer can speak well of none.

The Prognosticators making it a great Prodigy, that a Serpent had wound it self round the Key of his Chamber-Door : No said he, but it would be one, if the Key should wind it self about the Serpent. *This alludes to that of Cato, of the Mouse that had nibbled the Stockin.*

A distressed wretch ; who was initiated in the Mysteries of *Orpheus*, asserting that all such who were so, should be thrice happy after their Death :

Death: Why dost thou not die immediately then, said he? Customs of the Lacedæmonians. Lysander.

*Lysander* being reproached for doing things unworthy of *Hercules* from whom the *Lacedæmonians* drew their Original: We must piece the Foxes furr, said he, to the *Lyon's* skin where it wants. Alluding to *Hercule's* his *Lyon*.

Those of *Argos*, alledging better reasons then the *Lacedæmonians* upon some difference betwixt them: He that hath the best Sword, said he, will have the most right. This smells of the corruption of that Age, for the *Lacedæmonians* were more reserv'd; and indeed, he would have altered the Laws of *Lacedæmonia*, with the Government; and did introduce Riches.

His men fearing to give an assault on *Corinth*, a Hare starting up in the Rampart: Are you not ashamed, said he, to dread those Enemies, that a poor Hare is not afraid of.

To a Deputy of *Magara* who spake a little too confidently, he said, your words require another-guess City, To show ones courage must be measured to ones Fortune or Strength.

He said that truth was to be valued above leasing; but that both might be made use of upon occasion, and so confounded interest with honesty. He added, that Children were amused with Rattles, and men with words, which is a pernicious Maxim, because it disbands all Faith, which is the foundation of humane Society.

As he was consulting the Oracle of *Samo-thrace*, the Priest examining him, according to Or, going to be initiated.

Customs of  
the Lacede-  
monians.

the Custom, what was the worst Act he had committed in all his life, he inquired of him, whether he put this question in behalf of the Gods, or himself; and being answered, that it was in behalf of the Gods: Then I will stay to give account, said he, till they ask it me themselves.

A *Persian* asking him, Which was the best sort of Government: That where every one is treated as he deserves, replied he. *Or, where Dignities are the reward of vertues; for this reason he would have made the Kingdom Elective.*

A Flatterer and an honest man courting his friendship at the same time, and the Parasite vaunting that he spoke in his praise every where: I have, said he, a Yoke of Oxen in my Cart, and I know which is the best of them tho it speaks never a word.

One speaking a great deal of ill of him: Say all what thou wilt, replied he, if it be to unload thy heart.

Having beaten a Souldier for going out of his rank; and the fellow crying out it was not to steal: you ought not to have given the least Suspicion, said he.

Being worsted at a wrastring, he said it was not for want of Strength, but of Skill; *Because the Children had no wrastring masters in Lacedemonia, that they might not make a Science of an Exercise.*

NAMERTUS:

As they were extolling *Namertus* for his having so many Friends, he asked, if they could tell how one might know them; when they

they inquiring of him how that was, he replied, by Adversity.

Customs of  
the Lacedæ-  
monians.  
Nicander.

It was told *Nicander*, that the *Argiens* spoke ill of him: It is punishment enough to them, to speak evil of a good man, said he. By the infamy that accrues.

An *Athenian* saying to him, you love to do nothing, you *Lacedemonians*: But we do not commit a hundred crimes, like you, to attain it, said he. To become Rich that they might live idly afterwards.

The Philosophers having bandied several rare questions before *Panthoida*, and asking him what he thought of them: That those fine Discourses are to no purpose, replied he, because you do not put them in practice.

*Pausanias* being asked, wherefore they had given the right of *Burghership* in *Sparta* to the *Poet Tirteus*: That they might not seem, said he, to have a Stranger for their Chief.

*Pausanias*,  
Son of *Clom-  
brotus*.

A little Fellow ill shaped advising him to make War: Wilt thou have us strip thee stark naked, said he, to make us see the weakness of him, that prompts us to try our Strengths.

Several admiring amidst the plunder of the *Persians*, the Riches of their Ornaments: It had been to better purpose, said he, that these had been worth less, and the Owners of them worth more.

After the Victory of *Platea*, causing a Dinner to be made ready according to the *Persian* mode; observing the Magnificence of the preparation, What did these people dream of in their abundance, said he, to come and attack our beggery?



Customs of  
the Lacede-  
monians.

Another of that name being asked, why it was not permitted in *Lacedemonia* to change the Laws : Because those are to command, said he, and not to obey.

*Pausanias.*  
Son of *Pli-*  
*Ranax.*

After his Exile, being retired to *Tegeum*, where he ceased not to praise the City of *Sparta*, he being asked, wherefore then he had left it : Because Physicians have nothing to do, in places where all are in health. *This was but an evasion : For he was condemned to death, and durst no return.*

One asking him, the way to conquer the *Thracians* ? By chusing, said he, a good General.

*Pedaret.*

*Pedaret* hearing some people commend a man for his Modesty : That's the Vertue of a Woman, said he.

To one that would have terrify'd him with the numbers of the Enemies, he said, there will be the more Honor in overcoming them.

Not having been able to obtain an election amongst the three hundred of the most Honorable in *Lacedemon*, he said, he rejoyced that they had found three hundred Citizens better then himself.

*Plistarcus,*  
Son of *Leo-*  
*nidas.*

*Plistarcus* hearing that an envious man had praised him : He believes that perhaps I am dead, said he. *Because the Dead are out of the jurisdiction of envy.*

Of a Counsellor that plaid the jeaster, he said, he will become ridiculous at last, by overmuch acting so.

*Polydore;*  
Son of *Alca-*  
*menes.*

*Polydore* said to one who was eternally threatening

threatning his Enemies, that he spent all his Re-  
venge in words; for it is certain that Passions  
evaporate that way, as well as grief does by  
tears.

Leading his Army against the *Messenians*,  
one reproaching him that he would make  
War upon his Brethren: No, said he, but  
take my portion of an Inheritance, which is  
not yet shared. *That Country was in the  
Neighbourhood of Lacedemonia.*

After the battle of the three hundred, and  
the defeat of those of *Argos* that followed;  
being counselled to assault the place, which  
could not defend it self: I will not, said he,  
undertake a new process, *Or, take a Town,*  
*when there is no dispute but to settle the Limits,*  
*or Frontiers.*

He was asked why the Lacedemonians were  
so brave; because they love dangers, reply-  
ed he, or because they do not Fight so much  
out of fear, as love. *In the Original it is,*  
*because they have learned to respect their Comman-*  
*ders, and not to fear them.*

*Polycratidas* being sent with some other to  
the *Persians*, he was asked, whether they came  
on the behalf of the publick: Yes, said he,  
if we obtain our demands; if not, no body  
sends us. *That their Republick might receive no  
affront.*

*Polycrati-  
das.*

*Telecles* said to his brother, who complain-  
ed that he could not be made an Ephori, as  
he was: That he could not so well dissemble  
his injuries, or undergo them.

*Telecles.*

Some body inquiring of him, wherefore the

Customs of the Lacedæmonians. Lacedæmonians gave so much Honor to old men, To teach them, thereby, said he, to respect their Fathers.

Being asked how much Wealth he had; as much as I want to keep me alive, said he. *As if the rest did not belong to him, since he enjoy'd it not.*

Thearidas. Thearidas being questioned whether his Sword were very sharp: sharper then Calumny, replied he.

Theopompus. Theopompus said, the means to preserve an Empire was to give ear to the advertisements, or admonitions of our Friends, and not to suffer the little ones to be trampled upon by the great ones.

Some discoursing, that the City of *Sparta* did triumph, because they knew how to Command; No, said he, but because they know how to obey.

He said, that time abolish'd those Honors that were too great; and augmented the meaner. *Or time pulls down the great and axles the little.*

Apophthegmes.

# APOPTHEGMES

O F

## LACEDEMONIANS

*Whose Names are not illustrious,  
or are not to be found.*

**B**Efore the Battle of *Thermopyla*. *Leoni-*  
*das* having sent away some young men  
who were unmarried, to keep them  
out of harms way ; and intending to do the  
same by three more , under the pretence of  
giving them some Commission ; one of them  
said, he was come thither as a Soldier, and  
not to be a Messenger ; another , that he  
could do more Service there, then in *Lace-*  
*demon* : And the third replied, I shall as wil-  
lingly dye here , as elsewhere, Or Fight  
ad

Customs of at first, as with the last:  
the Lacedemonians.

A Lacedemonian having a Gray-beard, and being asked, wherefore he wore it so long: That by beholding it, I may do nothing unworthy of it, replied he.

A Poet having said, that the City of *Athens* was the support of all *Greece*: A Lacedemonian replied, it would soon fall, had it no stronger Pillars.

Another observing a man that willingly gave ear to slandering: Do not, said he, lend thy Ears against me.

Some belonging to the Isle of *Kio*, having done some beastly things in their passage thorrow *Lacedemon*, the Ephori not willing to punish them, caused it to be proclaimed, that those of *Kio* should be allowed to be nasty Villains.

A Lacedemonian spying a man lying at his whole length in a Chariot: I should be ashamed, said he, to be seen in a posture that I could not defend my self in case I were assaulted. Or, as the Greek is, that I could not rise up, if I met an old man.

*Diogenes* being naked, embraced a Statue in cold weather, and saying to excuse himself, he felt no hurt or inconvenience: Wherefore dost thou do so then, said a Lacedemonian.

Some one of a Nation that was not very Valiant, saying, Nevertheless we have Conquered our Neighbour Countries: That is because you are not only cowardly, but unjust too, said a Lacedemonian.

Another



Another who was about having a 'shoe put on, saying to a Lacedemonian, that he could not stand so long upon one Foot, as he did: No, said he, but Cranes can stand longer yet. *To shew we must not take vanity in such idle things.*

Customs of  
the Lacede-  
monians.

A Rhetorician bragging of his Art: doest thou call that an Art, said a Lacedemonian, which hath not truth for it's Object and End. *Because they often perswade to believe untruths.*

An Inhabitant of *Argos*, saying they had many Lacedemonians buried in their Country: Yes, said a Lacedemonian; but there are no *Argiens* Graves in *Lacedemonia*. *To shew, they had not the courage to approach them. This has some resemblance with another of an Athenian, who said, they had often repulsed the Lacedemonians from the Walls of Athens.*

A Sergeant who was selling of Slaves, saying: I have a Lacedemonian to sell: say, a Captive, replied he.

*Lyfimachus*, asking a Lacedemonian who had listd himself in his Army, if he were not a Hilote, which was a kind of Slave: Doest thou believe, that any other would come to serve thee for five pence wages? said he.

The *Thebans* after the Battle of *Leuctres*, coming down even to the very Gates of *Lacedemon*, one of them cryed out aloud, where are the Lacedemonians now? They are not here, said a Captive, for if they were thou durst not approach so near them.

The

Customs of  
the Lacedæ-  
monians.

The *Athenians* having been compelled to Surrender to the Lacedæmonians, demanded of them to have the Isle of *Samos* left in their hands : That were not just or fair, said they, to let you keep possession of anothers Lands , when you have not been able to defend your own.

*Philip* sending to know of them, whether they would have him enter the Country, as a Friend or a Foe: they answered him neither as one, nor other.

Another time they condemned an Ambassador to pay a Fine, for having given the Title of King to *Antigonus*, altho that Prince had made a Present of great quantities of Wheat to the *Spartans* in a time of Famine. But they reckoned all those Successors of Alexander to be Usurpers.

A wicked person having propounded very good advice upon occasion, they caused him to be registred as an honest man, that they might not seem to give countenance to Vicious persons.

Two Brothers pleading against each other they raised a Fine upon the Father of them , for his not deciding that Controversy. A Musician was likewise condemned, for having played on the *Lyre* with his Fingers, contrary to their Custom, because they would not suffer *Sparta* to be corrupted with Novelties.

A little Boy being mortally wounded by his Camerade; he said to those that cheered him with the hopes of a revenge; that needs not, for I had done the same to him,  
had

had I been strong enough.

Another having stolen a Fox, suffered it to tear his Bowels, rather then discover his theft, and said to excuse it, that it were better to Dye, then be taken in an ill act. *It was permitted to steal, provided they were not taken in the Fact.*

Some saying to a Lacedemonian, it was happy for him, that he had not been met with by Thieves: But, they are so, said he, for not meeting with me.

A Lacedemonian, being Interrogated, what he could do: Be Free, replied he. *Or, dye for my Liberty.*

A Young Lacedemonian Captive, who served his Master well enough, having order to bring him his Chamber-pot, answered not; and being pressed to do it, he made his Escape to the top of the house, and told him, you shall quickly find whom you have to deal withal, and cast himself down, that he might not do a thing unworthy, or beneath himself.

Another being asked whether he would be a good Boy, if they bought him: Yes, said he, or whether you buy me, or not.

One being Scoffed at, for having painted a Fly upon his Buckler, as if he would avoid being known by so small a token: You deceive your selves, said he, for I will charge the Enemy so near, that they shall have Reason to know this Mark well enough.

Some having proffered to put a Lyre into the Hands of a Lacedemonian, after they had dined, he said, he had no skill in Fooling.

One

Customs of  
the Lacede-  
monians.

One inquiring of another, whether it were safe going to *Lacedemon*: There is no danger for any but Lyons, said he, for the Hares sleep at our very Gates. *To shew they minded not cowards.*

A Lacedemonian mortally wounded at the first on-set: It does not trouble me to dye, said he, but to be killed thus basely, before I had Signalized my courage.

Another having given some Fish to be dressed at an Inn: hearing the Host call, to bring him some Oyl, Vinegar, and some Cheese to make the Sauce: If I must have all that, said he, I shall not need the Fish. *This shews their Frugality.*

At *Lysander's* Death, *Agessilaus* having found among his Papers a Speech concerning the changing of the form of Government. And being about to publish it, his Friends told him, He ought not to Rake *Lysander* out of his Grave; but rather bury his harangue with him. *Because it is dangerous to reveal what may hurt us.*

Those that were Betroathed to his Daughters, refusing to Marry them after his decease, because he Dyed Poor, the *Ephori* condemned them to pay Fines: Because they had shewed more regard for Wealth, then for their Faith.

At their return from a Battle, a Lacedemonian being asked, whether those that were slain were not the bravest Fellows: Death, said he, must be very cunning to distinguish between Cowardize and Valour.

Some admiring the happyness of a Merchant who had many Vessels: I do not value, said

a Lacedemonian; a happiness exposed to the mercy of the waves.

A Lacedemonian beholding his Son brought home from a Battle, with seven mortal wounds, and all in Honorable places: I do not weep for thee, my Son, said he, it is the cowards should be wept for.

*Philip* being entred into *Laconia*, some body said to a Lacedemonian, what will you do now, poor People? We will dye, replied he, for we have not learned to serve. They answered to the demands that Prince made them with one word, no.

*Antipater* requiring of the Lacedemonians Fifty Young men in hostage, they rather chose it should be Women, or Ancient men, lest their Youth should be corrupted with Foreign manners, and when he threatned unless they would obey him: If thou commandest us, said they, things worse then Death, we will rather chuse to dye.

An Aged man at the Olympick Games running about every where to find a Seat, no sooner came near the Lacedemonians quarters, but all the Young men rose up; which being observed with great Acclamations: Great Gods, said he, all the *Grecians* know what Vertue is; but there are none but the Lacedemonians that put it in practice. Aged men were much Honored and respected amongst them; whereupon one said pleasantly enough; that it was an advantage no where but in Lacedemon to grow old.

A poor Fellow craving an Alms of a Lacedemonian:



Customs of  
the Lacedæ-  
monians.

monian. He that gave thee the first, said he, ruined thee. *Because that incouraged his Idleness.*

One having desired an offering of a Lacedæmonian; I do not value those Gods, replied he, that are more Beggarly then my self. *Or, that wants the Assistance of men.*

Hearing an Orator very glib in a Discourse: Great Gods, said he, how fast that Fellow's Tongue wagg's ! *Not setting any value on his Eloquence.*

Another being asked, what he thought of a Poet of those times, said, He is a fit Instrument to corrupt Youth. *Because of the Licentiousness of the Poetry of those times.*

A couple of Lacedæmonians having freely offered themselves to Death, to expiate the crime committed against the Persian Ambassadors; the King being astonished at their bravery, and intreating them to stay with him: We cannot, said they, live without those, for whom we are willing to dye.

A Lacedæmonian not being able to obtain Audience of a Prince, who excused it, by Reason of his indisposition: Tell him, replied he, that I did not come hither to Fight with him; but to speak to him.

Another spying a Ghost whilst he was crossing over a place of Burial in the night time: What doest thou come hither for, Miserable Wretch, said he, to dye once agen, and presented the point of his javelin to him.

\* A Lacedæmonian having obtained leave to precipitate himself, withdrew after he had observed the height of the fall; and being  
Scoffed

\* Some Republick to It was not allowed in without a generalcon make away ones self sent, as at Marseilles.

Scoffed at for it : I did not Think the favor they had done me, would require a Second to put it in Execution. *He meant, Resolution.*

Another in a Battle, hearing a Retreat sounded, just at the instant he was giving his Blow : It is better, said he, to obey the Law, then to kill an Enemy, and so withdrew himself.

It being told a Lacedemonian, who was worsted at the Olympick Games, that his Adversary was too Strong for him : Not so, replied he, but too Skillful. *In Lacedemon they made Wrestling only an Exercise, but had no teachers of that Art.*

Fifty thousand Slaves being taken and carried away at one time out of *Laconia* : How are we eased of a world of Rascals, said a Lacedemonian !

Another, who gloried in his Victory at the Olympick Sports, and who refused a great Sum of Money if he would yield the Conquest, being asked, what his Reward would be, to March, said he, crowned before the King. *For so Valour was Honored, by them.*

A Lacedemonian being overthrown, and ready to be thrust through behind : Strike me, cryed he, in the Forepart ; that my Friends may not blush for me when I am Dead.

A Lacedemonian Tutor, being Interrogated, what he would teach his Disciple : Honor, replied he. *For that all the Precepts are contained in that.* Another said, that a good tutor served to make that which was Useful to become Pleasant.

A

Customs of  
the Lacede-  
monians.

A Lacedemonian being Sentenced to Death, said, he was glad they had condemned him to a Fine, which he could easily pay down.

Another said, the Lacedemonians spake but little because there was nothing so much like silence. Or so near to silence.

That Calumny was so much worse then Injustice, as a Traitor is worse then an open Enemy.

At Sparta it was usually said, that those who were free were absolutely so, and those who were Slaves the same: By Reason of the full Liberty of the one, and the extreme Servitude of the other.

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# APOPHTHEGMES

OF SOME

LACEDEMONIAN

*Women.*

**B** *Rafidas* being slain in *Thracia*, his Mo- *Brafidas.*  
 ther enquired of some Ambassadors of  
 that Country, whether he dyed like a  
 brave man; and they having replied, that he  
 was unparalell'd: You deceive your selves,  
 said she, there are many still in *Macedonia*,  
 that excel him.

The Daughter of King *Cleomenes* observ- *Gorca.*  
 ing an Ambassador, that made great promi-  
 ses to her Father: Send away that stranger,  
 said she, lest he corrupt you.

Seeing his Servant one day dressing him, she  
 cryed out; that he had no hands,

And meeting another that let his Train  
 N drag

*Lacedemonian women.* drag after him out of State: He does not so much as understand the Womans Trade yet, said she. *Or, could not act that effeminate part well.*

*Gyrtias.* Gyrtias when they brought home her little Son, half dead with his wounds, she turned out all her Friends and Servants that wept and bewailed him; and said, Brave people are not to belamented, but all their care must be to help to cure them.

Another time having received news that he was slain: It was fit he should conquer, or dye, said she; I am better satisfied that he is dead honorably, then to have lived long to no purpose.

*Damatrias.* Damatrias slew her Son, being returned from Battle, where he had behaved himself coward-like. Another did the same, adding, he was none of hers. A third, sent hers word there went an ill report of him, which he must wipe off, or dye. Another ran before her Children who were Flying from the Enemy, and pointing to her Belly, asked them, whether they would hide themselves there. Another seeing her Son come Back alone, inquired of him for his Companions, and Learning from him, that they were all Slain; broke his head, saying, Go and follow them.

One telling his Mother, that his Brother was Dead: Art thou not ashamed, said she, to Survive him? *This was not brave but unnatural.*

A Woman having five Sons, who were Marched out against the Enemy, placed herself



self at the Gate of the Suburbs, to hear some tydings of the Fight, and being told they were all Dead; that is not the thing I would know; but whether they gained the Victory; which being assured of: Courage, said she, all goes well.

Another Burying her Son who was killed in Battle, said to those who would have comforted her: I begot him only for this.

ALady taking pride in some curious Needle-work, a Lacedemonian said to her, pointing to her four Sons; Behold, there is my work.

The Mother of Pedaret, wrote him word: Do better, or never return, for thy fortune is desperate.

Another finding her Son go Lame after his return from War, said, thou canst never make a step, but it will mind the of thy valour. Another added, the Honor will not let thee feel the inconvenience. But, a third told her Son, who could hardly crawl along, that he had more reason to glory in his Valour, then be ashamed of his Misfortune.

Another giving her Son his Fathers Buckler, charged him, that he should keep it as well as his Father had done; Another said, bring it back again, or let them bring thee back again upon it.

Another complaining, that his Sword was too short: You must make your thrusts the more home, said she, Or, take one stride the nearer.

Another hearing her Son had done bravely; 'Tis because he was my Son, said she.

And of another

*Lacedemoni-* another who was faint hearted, she affirmed ,  
*an women.* he had been changed at Nurse.

Another being informed of the Honorable Death of hers : By that, he hath made it appear he was my Son, said she. Another said; let them place his Brother in his rank. Another said to him that brought the news : I am ashamed for thee, that thou didst not follow him. Another said, it was more Honorable to dye for his Country, then to Return Victor from the Olympick Games, and would not take off the Garland of Flowers she had upon her Head.

One attempting to corrupt a Lacedemonian Lady ; she bid him, make his Addresses to her Husband. *That was a thing allowed of by Lycurgus's Laws.*

Some body enquiring of another , what she brought in Marriage, she replied, Chastity.

A Female Captive of *Lacedemon* , being asked , what she could do ; replied , she could keep House : Another said, she could Govern it well : another, be free : and being commanded to do some unworthy thing, she told them , they would be sorry for her one day, and slew herself.

Another being asked, if she had lain near her Husband : Not I near him, replied she, but he near me.

The Mother of *Agis* contemplating him, after his Death : Ha my Son, said she, thy Vertue made thee dye ! *He would have restored the Ancient Discipline.*

She

She said, killing her self; I can do no o- *Lacedemoni-*  
ther Service now, but this to my Country: *as women.*  
*Or, I have been Serviceable only in this.*

A Lacedemonian Lady, having by chance  
discovered her naked Arm in the Street; and  
some body crying out, ah! how white and  
Handsome it is: She replied, it is not com-  
mon.

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**Apophthegmes**

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## APOPHTHEGMES

O F

P H I L O S O P H E R S.

*Thales.*

**T**Hales said, it was indifferent either to live, or to dye; and being asked, wherefore he did not dye then; Because it is indifferent, replied he.

To one that inquired of him, what was the Strangest thing he had seen in his whole life: he answered, an old Tyrant.

One that had committed Adultery, asking him, if he should swear he did it not, he told him, that Perjury was not worse then Adultery; *But they are two Crimes instead of one.*

Being asked his opinion, which was the best form of Government in a State: That, replied he, where there are neither Poor, nor Rich. *That is because nothing can be drawn from the Wealthy by reason of their interests, nor from the poor by Reason of their want, besides, that abundance, and want makes people more undertaking.*

*These*

*These are a part of his Sentiments.*

That Night had preceeded Day. It must not be added of one day, for there was none.

That the Gods do not only know our evil Actions but our evil Thoughts.

That it is the most difficult thing in the World to know ones self; the most easie to Counsel another; and the most delightful to obtain ones desires.

That Truth is as far distant from untruth, as the Eyes are from the Ears. *Which is to say, that there is nothing of certainty but what one sees, not what one hears.*

That the best means to make one undergo Misfortune; is to see one more unfortunate then ones self, *Especially ones Enemy.*

That to live well, we must abstain from those things, which we reprove in others.

That the happyness of the body consists in health, and that of the mind in knowledge.

That one must expect from ones Children the same that one hath done to ones Father.

That a great talker, is seldom a wise man.

That one must chuse well, and hold fast.

That the most Ancient thing that is, is God; the most beautiful, the World; the greatest, Place; the Swiftest Thought, the strongest, Necessity; the wisest, Time.

That we must not tell any thing to another that can hurt us, to which this Ressembles,  
that



*Philosophers* that one should live with his Friends, as if they might become Enemies. *That is to say, love as if it might turn to hate, and hate as if it might convert to love; which is attributed to Chilon.*

That the hardest things become easie by Custom; that it were as easie for a wise man to become Rich, as it were hard to make him covet it.

*Pythagoras* Pythagoras interrogated when one should take the enjoyment of the pleasures of love, replied, when one hath a mind to grow worse. *Because it decreases strength.*

He said, the whole World was a Comedy, of which the Philosophers were the Spectators.

That those who reproved us, did more good, then such as Flattered us, *Because the one correct us, the other corrupt us.*

That Wealth tended to Debauchery, Debauchery to Violence, Violence to Repentance.

That it is better to make our selves be beloved, then feared. *The reason is given formerly.*

That nothing is so fearful as a guilty conscience.

That Sicknes should be banished from the Body; Ignorance, from the Mind; Vice, from the Will; Disorder, from the Passions; and Civil Wars, from ones Country; *Or, rather from ones self.*

That the Mind which takes too much care for it's body, makes it's prison more insupportable.

*Solon*

*Solon* did all he could to hinder *Pisistratus* Philosophers from usurping that *Tyranny*, and having discovered his design, divulged it openly in the Assembly; but when he saw him become Master of the City, he withdrew, after he had told them, He was wiser then those that had not foreseen it, and more courageous then those that durst not disclose it.

When *Pisistratus* sent to him to know upon what Grounds he undertook to oppose him, he replied, upon my old Age; *As having nothing more to fear.*

*Cressus* showing himself to him in all his Glory; and asking, Whether he had ever seen any thing Finer; yes, said he, *Peacocks* and *Pheasants*: By how much their Beauty and Bravery is natural, and his was borrowed. Nor would he style him happy, till he had finished his Race, all being uncertain till the time of our Death.

Being asked whether he had given the *Athenians* good Laws: Yes, said he, the best that they were capable of.

He said, the Laws resembled the Spiders Webs, that caught only poor Flies, *Because the little ones only are punished, the great ones escape by their interests.*

That to make an Empire lasting, the Magistrates must obey the Laws, and the people the Magistrates.

That the *Athletes* were good for nothing when they were become old, after it had cost them a great deal to attain it.

That Silence was the Seal of speech, and time

*Philosophers.* time of silence ; *Because it marks the season when to speak and when to refrain.*

That he still learned by growing older.

That he had provided no Laws against Parricides, because he did not believe there were any.

That to prevent injuries, the way was that those who were not touched by them, should the first Present them.

That Luxury attended by Riches, degenerated into *Tyranny.*

He termed Cities , the common-shoar of humane Misery, *Or, the receptacle.*

*Chilon.*

*Chilon* asked one, who was vapouring that he had no Enemies, have you no Friends neither? *Both the one and the other arising from the same Principle.*

He said, the perfection of man consisted in foreseeing the future, as much as it was possible to do by Reason.

That good men differed in this from the bad, that they had none but honest hopes.

That Gold was the Touch-stone of man.

That he repented himself but of one thing in all his life, having advised a Party to agree, that it might prevent his Friend from being condemned. That is to say, to prefer Friendship to Justice. *Or, for having refused to Judge between two, for fear of giving it against one, tho he had been chosen Arbitrator for that purpose.*

That when one saies. what one ought not to say, one is subject to hear, what one would not hear.

That a dishonest gain is more to be apprehended

ed then a loss, because we are sorry for that *Philosophers* but once, for the other all our life time. Or, *should bemoan that but once, &c.*

That one should not undertake, what one cannot perform.

That the Tongue ought not to outrun the Wit, but must be bridled at all times; especially at Feasts. *Because the heat of Wine and good Chear, is apt to make one say things, which one would not have done fasting.*

That the three most difficult things, were to keep a Secret, to forget an injury, and make good use of ones leisure.

That *Jupiter's* pastime, was to lift some up, and cast others down. *These are called the Sports of Fortune.*

That one should not threaten, because that forewarns them to stand upon their Guard.

That one ought not to take a Wife too well qualified with Beauty, Birth, Grandeur, or Riches, for fear of taking a Mistress instead of a Wife, or Mate.

That we must not speak evil of those that cannot defend themselves. *He meant it of the Dead.*

That we should honor old Age, not only upon the Score of Reason, but of Interest, *That care may be had of us, when old Age is come.*

That the great ones ought not to be flattered, lest they become proud.

That to make themselves be loved, as much as respected, they ought to temper their Majesty,

*Philosophers:* Majesty, with sweetness, Or, they should descend a little from their height.

That to Govern a State well, one should Govern his Family well.

That one must ever stand upon the Guard, against ones self.

That one should guide ones self in such a manner, as not to fall into contempt, nor into hatred. *By too much pride, or too little Spirit.*

That one should despise Death; but without neglecting life.

That what it had of most affrightful, was the Preparation towards it.

That one should neither desire it, nor fear it: Which he expressed in these Terms: I will not dye; but I care not if I were Dead.

That one should be old when one is young, and young in old Age; that is to say, wise in one, and not peevish in the other.

That one ought to remember kindneses received, and forget those one has done.

*Pittacus.*

*Pittacus* being told, that to put in execution what he had propounded, they must find out an honest man: The thing is then impossible, said he:

He said, that a Pardon was of more value then Repentance. *That is to say, then revenge which is subject to repentance.*

That of all things the least ingrateful, was time; the most obscure, things to come; the most faithful, the Earth; and the most unfaithful, the Sea.

That the half was worth more then the whole.



whole : *It is a riddle which may be expounded of Philosophers divers things, and particularly of Riches and of Quality, the Mediums of which are by Aristotle held the best.*

That there is nothing more certain then to dispose of the Present, without waiting the Future, *Because of it's uncertainty.* He added, that it belonged to Prudence to foresee it, and Resolution to undergo it ; *When it comes, and is unhappy.*

That one ought not to divulge their designs, lest missing one be laughed at.

He ordained a double punishment, to those that did any Mischief being Drunk : One for the fault committed, and the other for the Drunkenness.

When some wicked Villains were invoking the Gods in a Tempest : Hold your peace, said *Bias*, and if possible, let them not know that you are here.

An Impious Fellow asking him, what Piety was ; He gave no answer ; and when the other muttered at it, what hast thou to do with it, said he, it concerns thee not?

Being Judge, he wept at the Condemnation of guilty Persons, and said, He gave one to Nature, the other to the Law.

He said, the worst of wild Beasts, was the Tyrant, of tame ones the Flatterer.

That the most difficult to undergo of all things, was the change of Fortune, and added, that those that had ever been unfortunate, were not so.

That hope was the most pleasing thing of life

*Philosophers.* life; but the most esteemed was profit.

That it was better to be a judge betwixt Enemies, then betwixt Friends; because amongst the first one was sure to gain a Friend, among the other an Enemy.

*Periander.*

*Periander* said, to those that asked him, wherefore he retained the Dominion: That it was as dangerous to quit it, as to take it, Or, to lose it, as 'tis in the Greek.

That Kings ought to be Environed with good Will, in stead of Guards; that is to say, that to raign Securely, it is necessary to have the Affections of the People.

*Cleobulus.*

*Cleobulus* said, there were two things to be feared, the Envy of Friends, and the Hatred of Enemies.

*Anacarsis.*

*Anacarsis* bid them tell *Solon* coming to see him, that it was a Stranger who sought his Friendship: Go, and let him know, replied *Solon*, that it is in his own Country he should make Friends, and not amongst Strangers; then coming in briskly to him, I am in my own Country, said he. *He was come to dwell in Greece.*

He said, the best Ship, was that which was Arrived in Port, and replied to those that asked him, Whether there were more Living, or Dead: Amongst which do you reckon those that are Sailing? *Another said, those that are asleep.*

Being asked, whether there were any Musick in his Country? He replied, that there was not so much as any Vines. *To show, that was the Prompter to debauch.* He likewise said

said, there were two sorts of Grapes, the one *Philosophers* Sweet, the other Sowre. To note, the different effect of Wine, in the divers use of it.

An Athenian reproaching him that he was a Scythian: My Country, said he, is a shame to me, and thou art a shame to thy Country.

To a Debauched man that did some Extravagancies, he said, if he could not bear Wine better in his youth, he should be forced to drink Water in his old Age.

He said, that the publick Market Place was the Theatre of Injustice. *Because of the frauds committed in trade.*

That Drunkenness was a lesson for Sobriety. *Because of the inconveniencies one endures, and the infamy that follows; the Greek saies, the sight of Drunkards: But my expression extends yet further.*

That the Tongue was the worst, and the best part of man. Or, member, for the ill, and the good it can do.

That the prosperity of the wicked, was the affliction of the good.

That in Greece it was the Ignorant that *As Tragedy, Musick* gave judgement and the wise that were judged. *Because the common people presided in those sports of &c. which they understood little; regulated the Politicks in which they understood yet less; and called the Generals to account, without any Skill, or Knowledge of the Military Art at all.*

He wondered that at Feasts they began with little Glasses, and concluded with great, and thus Drank small Draughts when they were thirsty, and greater when thirst was gone;

*Philosophers* gone. *But otherwise their thirst would have been abated too soon, and by consequence the pleasures of a Debauch could not have lasted.*

He was Slain in *Scythia*, attempting to bring in the *Grecian* Customs, and said dying, that the Envy which had spared him amongst strangers, had murdered him at home.

To a *Grecian* who reproached him, that he was a *Barbarian* : He replied, thou wouldst be so in my Country, as I am in thine.

*Myson.*

*Myson* said, that we must not judge of Things by the Words, but of Words by the Things. *They are the Rule, and by consequence the only Measure.*

Some admiring that he laughed to himself being alone : 'Tis for that Reason, I laugh, said he. He loved no company.

*Anaxagoras*

When *Anaxagoras* his Kindred reproved him, for that he took no care of his Wealth: Do you take Care of it then, replied he, and gave it them. *Note the saying of Cicero, that there is nothing so Foolish, but hath been said by some Philosopher.* One might add, *done.*

Some body finding fault with him, that he cared not for his Country : You deceive your self, said he, pointing to the Heavens. *And therefore he said, he was Born to contemplate the Sun and Stars.*

Being twitted that he was deprived of his Country by his Exile ; as that is of me , replied he. *Diogenes said as much.*

Of *Mausoleus* Tomb, he said, it was Gold turned into Stone. *The same may be said of all stately Buildings.*

As

As some were bemoaning that he must dye *Philosophers.*  
in a Forraign Land : The way to the other  
World, said he, is as near from one place as  
the other.

*Pericles* endeavouring to dissuade him from  
the resolution he had taken to dye. When  
one would have the light of a Lamp to con-  
tinue, said he, they put some Oyl to it. He  
was in want.

He said, that knowledge did as much hurt  
to such as knew not how to use it, as it did  
good to others.

That Age and Sleep, did by little and lit-  
tle teach us the way to Death.

That of all those whom we held to be hap-  
py, there was not one that was so.

*Socrates* having received a kick, will you not  
resent it, said some : No more, replied he,  
then if an Ass had struck me.

*Socrates.*

Of *Heraclitus's* Works, he said, that what  
he understood was very exquisite, and he be-  
lieved, that what he did not understand was  
so too, but that it required a good Diver to  
go to the bottom. *Because of their profoundness.*

*Alcibiades* having bestowed a great deal of  
Ground upon him to build : This is, said he,  
like one that should bestow a whole Oxe Hide,  
to make one pair of shoes. *As having no  
need of a great House; being but poor.*

In a Fair, beholding a multitude of Wares  
and diversity of Merchandize : How many  
things I have no need of, cryed he !

He was wont to say, there is no Sauce like  
a good Apperite, and that Water seemed good  
to the thirsty.

O

Ho



*Philosophers.*

He said, that knowledge and ignorance, were the Principles of good and evil, and that not only Nobility and Riches were no goods : But that they cauled many evils.

As some were reproaching *Antisthenes* that he was Born of a *Thracian* Mother : That is, said he, because from two *Athenians* so great a man could not have proceeded. *Because of the Luxury, and the softness of Athens.*

He learned Mulick in his old Age, saying it was never too late to learn. *Or, it was always time enough to learn.*

Observing some were paying very dear for Fruits before the due season, he asked, whether they despaired that Season would ever come.

While they were Acting a Tragedy of *Euripides*, where he Scoffs at Vertue, he went away, saying, it was a shame they took care to keep a Slave secure, and yet suffered so precious a thing to be cast away.

Some body asking his advice, whether he should Marry, or not ; which soever yon do, you will repent, said he. *Because we are ever wearied with our present condition, finding the inconveniences.*

His Wife being offended that he but Slen-derly treated some people of Fashion : If they are worthy men, said he, they will be contented, if not, I do not care to please them.

He said, of those that were afraid to speak before the People, that they dreaded those in Companies, whom they despised Single.

One of his Scholars having nothing to give *Philosophers*. him, gave himself to him : Thou doest not think, said he, what a great Present thou hast made me, for since every thing was made for man, man is more worth then any thing else that can be given.

When it was told him, that he was Condemned to Death by the *Athenians* ; and they, said he, by Nature. But it is unjustly, added his Wife : Wouldst thou have it to be justly, replied he ?

The day he was to Drink the Poyson, one of his Friends having sent him a Fine Gown: How, said he, will not that which hath served me all my life, serve at my Death ?

Observing a Philosopher who affected to wear a tattered Garment : I Spy thy Vanity, said he, through the Holes of thy Coat.

To those that asked him, whether Slandering did not offend him : There is nothing but truths that can offend. Another time he said, if what they say of me be true, it will serve to correct me ; if not, it does not concern me, for it is not of me they speak.

One of his Friends not being able to suffer his Wives Bawling, he said, he was accustomed to it, as one is with the Gagling of Geese, or the Cackling of a Hen : But the Geese lay Eggs, and Breed young ones, said that Friend ; and she brings me Children, replied *Socrates*.

Some wishing him one day to strike her, because she came and took his Cloak away from him in the midst of the Street : 'Tis to much

*Philosophers.* much purpose, said he, and by that means we shall call all the people together about us, who will cry, to him *Xantippe*, to her *Socrates*!

He applauded the Apology which an Orator had made for him; but he said it was not proper for him: As Shoes, said he, may be well made, and yet not Fit my Feet.

His Judges asking him, what he believed he had deserved, To be maintained, said he, at the Publick charge in the *Prytanea*. *As one should say, in the Palace or the Town-hall.*

He would have people refrain from Eating, and Drinking, such things as tempted one to Eat and Drink, when they have neither hunger, nor thirst; and said there was no worse Food. *Because it begets Superfluous humors, which produces Maladies.* It is added, that some times he would not Drink when he was very thirsty: But there is nothing that debilitates the natural faculties more, then to deny them their Lawful desires, and it is not so much a subduing ones self, as a destroying ones self.

*Aristophanes*, having exposed him in his Comedies, he said, he could endure Railery without Murmuring. While he was reproving a Friend publickly, *Plato* telling him, it had been better to have done it in private: And thou likewise to have advised me so too, said he.

Hearing a Dialogue of that Author recited, where he speaks much of him: How many Falsities, said he, does that Young man tell of me.

A Debauched Fellow complaining to him, that

that he had no Money, he told him that he should borrow some of himself, by Retrenching his Expences. *Philosophers.*

Of a Prince, whose happyness was much extolled, he said, he did not know whether he were happy because he had never talked with him. *Felicity depending more upon our selves, then upon external things.*

To one that asked him questions concerning the State of the Dead after this life, he said, that he had never been in that Region, nor had seen any that were returned from thence.

He measured Riches by the use one had of them, and said, that the rest was not only Superfluous, but incommodious, another added, that they were worse then Poverty.

He said, to a Debauched man that bragged he had more Scholars then himself, that it was not so easie to ascend, as to descend.

Being in company, and receiving the news of the Death of his Son: Come, said he, let us go and Bury him. *Without being otherwise moved.*

He said of a Prince who had expended much in the building of a Palace, but had been at no cost to improve himself; that People came Flocking from all parts to see his House: But no body was desirous to come to see him.

He recommended three things to his Disciples, Wisdom, Modesty, and Silence.

Being witness of the Massacre made by the thirty Tyrants, he said to a Philosopher:

*Philosophers.* Let us comfort our selves that we are not like the great ones, the Subject of Tragedies.

His Wife finding fault with him that he had refused *Alcibiades's* Presents : I have, said he, \* my Ambition, as well as he hath his.

He said, there was no better Inheritance, then a good Friend.

Some body treating ill his Servant before him : Hast thou never taken notice, said he, that thou art more Guilty then he? *Some attribute it to Diogenes.*

A man followed by a little Servant, who carryed his Cloaths, complaining of his weariness: Art thou not ashamed, said he, to be weaker then a Child?

Against those that amused themselves in Fruitless and curious Studies, he quoted a Verse of *Homer*, where it is enquired what they do at home, and said, that those things that are above us, concerns us not. *He meant the Heavens, and the Constellations.*

When his Friends were concerned, that he having saluted another, the other did not return his Salutation: Wherefore should I be angry, because another is not so Civil as my self, said he?

He said, that Sumptuous Cloaths were only fit to Act Tragedies in.

Of a man that loved to contend, he said, He could not live amongst honest good natured men, but ought to waste his days in Solitude.

Some body complaining that every thing was very dear at *Athens*, he made it apparent,  
Leading



Leading him round the City, that there was *Philosophers* nothing dear but Superfluities.

He would not accept the Presents of a Prince because he could not return him the like, nor would he go to wait upon him, that he might not trouble his quiet, nor lose his Liberty.

Saying one day to his Friends, being returned from a Fair, that if he had had Money, he would have bought him a Cloak: they all proffered him some: But too late, said *Senecca*; for they should have prevented the shame of asking for it.

One saying, his Travels had done him no good; that is, said he, because you Travelled always with your self.

He commanded *Xenophon* to follow him: To learn, said he, a Science which he Ignores, which is to make a good man. Or, to make man good.

Walking in the Morning, he said, he was preparing a relishing Sauce for his Dinner. *Because it begets an appetite.*

He called good Fame, the perfume of Virtues, because it ever follows and makes a lasting Sweetness.

To a Young man who was silent, he said, speak that I may see thee.

He believed Woman to be as capable of Discipline as man, contrary to *Aristotles* opinion, who holds her for a less perfect Animal.

Having adorned himself more then ordinarily to dine with the Fair *Asathon*, said he, we must make our selves Handsome, to go to the Handsome. *However he was very ill-favoured,*

*Philosophers* ed, and resembled the Pictures of the Silenes, who are Painted flat-Nosed and great-Belly'd.

Feeling a pleasing itch, when they took off his Chains, he said, that Pleasure was the Daughter of Pain, Or, rather that the one begot the other, by turns.

Before he Drank off the Poyson, he asked the Executioner, as they ask a Doctor before they take Physick, what he must do afterwards, and said, he was going to be delivered from all his troubles.

When he was told, he ought to preserve himself for his Children, and for his Friends, he said, God would provide for his Children: And for his Friends, he should find others in the Regions whither he was going, or at least, it would not be very long ere he should see them there.

A man well Skilled in Physiognomy, having said of him, that he was Brutish, Luxurious, and addicted to Drunkenness, he replied, that it was true, he had an Inclination to those Vices; but that he had corrected himself by his Reason.

*Aristippus* having sent him some Money which he had earned by teaching, he returned it back again, saying that all things were not decent for all men. *He never took any thing of his Scholars.*

As he was treating a Friend, his Wife having thrown down the Table, and that Friend rising to be gone; your Hen did as much at your House the other day, said he, and I did not go away for that.

*These*

These are some of his Sentences.

He said, he knew but one thing ; which was, that he knew nothing : And added, that he had a God for his Conductor ; who advertised him of what he was to do. *Plutarque saies, of what was to come.* Or, a bonus Genius.

That it was no small matter to begin well, tho that were little valved.

That it was very imprudent to separate the useful from the honest, as if any thing could be really useful that is not honest. Or, that dishonours us.

That Young People ought to do nothing to excess. *This is a mark of Wisdom : But not of a great Genius, which runs on with great ardour to all it does undertake.*

That great care was taken to make a Picture that resembled , but we had none to resemble the Deity, in whose Image we were made ; That we trickt up our self in a Looking-glass, and did not adorn our selves in Vertues habit. *This is a little varied from Plutarch.*

That he did Eat to live : But that the most part did live to Eat.

That it was with an ill Woman, as with a Vicious or ill-conditioned Horse, when one is once used to it, all others seem the better. Or, seem good.

That we were the more happy, or more good men, by how much we approached nearer to the Fountains of goodness and felicity, which is God.

That

*Philosophers.*

That we must ask nothing of the Gods, but what they would have us, nor offer any thing, but what cost nothing. *Prayers, Praises and Thanksgiving.*

That there was more Pleasure in Sobriety, then in Debauchery; *Because we tast it better, and it is mixed with no bitterness; which made him say, that the temperate were more Voluptuous, then others.*

That the means to make ones self to be admired, was to be such, as one would have others believe one to be.

That as one does not take ones Shoe-makers Son, or ones Taylors, to make our Shoes, or Cloaths, unless they know the Trade; it was Ridiculous to suffer ones self to be Governed by such as did not understand Affairs, upon the pretence that their Fathers were able men.

That if a man would manage his steps, one might make a very long Journey with all those that are idly lost.

That to strong natures, as well as Head-strong Horses, there is more instruction requisite then to others.

That no kind of Labour is shameful, but that it is Idleness that is Shameful.

That it approaches Divinity to subsist with but a little, for they subsist without any thing. *But there is a great deal of difference betwixt the Divine Nature and ours, and by Regulating ours like theirs, we should destroy it.*

That there was nothing so precious as leisure, not because we should do nothing, but because one may Chuse to do what one will.

That

That the Beauty of the Soul is more amiable than that of the Body, tho the have not so many Adorers. *Philosophers.*

That true Friends are in this particular contrary to Lovers, that these always crave, and the others are ever giving.

That Books have destroyed, or ruined the Memory, because formerly the Memory was the only Book. *Or, was instead of Books.*

That if all the Evils were heaped together, to be dealt to every one his share, there are none but would rather keep his own than chuse any other mans.

*Aesop* told those that Scoffed at his ill Countenance, That makes not the man, but his Reason. *Aesop.*

Some body relating some injuries that had been said of him, and excusing himself that it was not he, but others: Neither is it those that make the Swords, said he, that Murthers men; but those that use them. *His other Apophthegmes may be found in his Fables.*

*Empedocles* said to one who complained he could not find a wise man: That is because one must be wise to find one. *Empedocles.*

Interrogated wherefore he was in so much choler against those that had spoken ill of him, that being unworthy of a Philosopher: I should not be sensible of Praise, said he, were I insensible of injuries.

He said, the *Agrigentines* builded as if they were to live for ever, and lived as if they were to dye quickly, like *Prodigals*.

*Democritus* said, He had attained to an extreme *Democritus.*



*Philosophers* stream old Age, by not yeilding to Voluptuousness. *By this he understands the pleasures of the body, or, rather the excess of pleasures, for there is nothing, to speak properly, but pleasure that maintains life. Therefore it hath been said, that the Gods are immortal by their continual pleasures.*

That a little Wealth was much to those that were not covetous, Or, rather, to those that were not Prodigal.

That we search for good and cannot find it, and we find the evil without seeking after it.

That Luxury furnishes the great Tables with Meats, and Temperance the little ones.

That the hopes of Wisemen do sometimes succeed; but never those of Fools, because their Wishes are ever above their reach.

That old Age had every thing, and had nothing; which may be likewise said of the covetous; of the one because they will not make use of what they have; and the others cannot.

That Riches did not consist in the possession of Wealth; but in the use of it.

That if the body should arraign the Soul in Judicature, it could easily prove it had not done it's duty.

Of a Prattler he said, that he was not so capable of speaking, as he was incapable of holding his peace.

He called discourse the shadow of Action.

Having met with a Cucumber of a tast that was more then ordinary, he was informed that it had been put in a Pot wherein there had

had been Honey : How much they have dis- Philosophers.  
obliged me, said he, in discovering the reason:  
For they have deprived me of the pleasure I  
should have taken, in searching it out.

*Heraclitus* said, one should run to prevent Heraclitus.  
an injury, as one does to extinguish a Fire.  
*Because it breaks out immediately if not timely  
prevented.*

That one should Fight for the Laws, as for  
the Outworks of a City. *As being the Bull-  
warks of a state.*

He told the *Ephesians* who admired to see  
him play with the Children, that he would  
rather chuse to do that, then to meddle with  
their Affairs. *Because of the trouble and danger  
there is to intermeddle with the publick Affairs.*

When some Murmured because he was si-  
lent in an Assembly; It is, said he, to give o-  
thers lieve to speak.

*Timon*, Surnamed the *Misanthropus*, because ~~Timon~~  
he hated men, gave this for his reason, that  
one half of them were worth nothing  
at all, and the other worth very little. *Be-  
cause they hated not the ill ones enough.*

He caressed *Alcibiades*, because one day, as  
he said, he would cause the Death of a World  
of People.

Some body that treated him, having said,  
what a pleasant Meal was this! Yes, replied  
he if thou hadst not been here!

Intending to Fell a Tree in his Garden,  
whereon one had hanged himself, he gave  
notice to the People, that if any more had the  
same design, they might make use of it before  
it were cut down. He

*Philosophers.*

He said, that Covetousness and Ambition were the two Elements that entred into the composition of all crimes.

*Xenophon.*

*Xenophon* Sacrificing, heard of the Death of his Son, and laying down the Garland of Flowers he had upon his head, put it on again, as soon as he was assured that he dyed like a brave man, and said, as some have written, that he knew he was born Mortal.

He said, that good Deeds were Trophies erected in the hearts of men.

He added, that we must draw advantage from our very Enemies; and that to make the Gods be Favourable to us in Adversity; we ought to invoke them in Prosperity.

*Aristippus.*

*Aristippus*, of whom it was said, that he was the same in his Purple, as in his Rags, to express how well he acted any part; having bought some Wild-Fowl very dear, said to those that muttered at it, that he was as dainty as they were covetous, and reproached another, who told him, he would have bought it if it had not been of so great a Price: That he did not hate the Luxury, but the Expence.

The Tyrant *Denys* having spit in his Face, he without being moved, said to excuse it, the Fishermen are wet all over to catch a little Fish. *Courtiers endure any affronts to attain greatness.*

*Diogenes* washing his Cabbage, cryed out to him, if thou could'st wash Cabbages, thou wouldst not make thy court to great ones: And if thou couldest court the great ones,  
replied

replied he, thou wouldst not amuse thy self *Philosophers* with washing of Cabbages.

Being asked what Philosophy had taught him : To live well with all the World, said he. *Or, to speak freely.*

He said, to those that reproved him for treating himself too Magnificently. That if it were a fault, it would not be practised at the Feasts of their Gods. *Plato reproving him for the same thing, he asked him, why he did not do it to Denys the Tyrant? But there is great difference between a Prince and a Philosopher, and a day of Feasting, and an ordinary Meal.*

He said, that the Wise would live well, tho there were no Laws.

*Denys the Tyrant*, having told him, in a way of reproach, that Philosophers were often seen at the Gates of great men ; But that great men were not seen at the Doors of Philosophers : That is, said he, because Philosophers know what they want, but great men do not know it. Another time he said, that it was as we see Physicians at their Patients Doors.

He said there was as great a difference betwixt a Fool and a Wise man, as between a Horse that was managed, and another that was not.

One of his Scholars being scandaliz'd to see him go into a naughty House : The mischievous chief, replied he, is not in going in, but in not being able to come out again. *As much as to say, that nothing is blameable in pleasures, but excess.*

He

*Philosophers.*

He said, that it were better to be poor then Ignorant; because knowledge is a Treasure far more precious then Riches.

Retiring from one that spoke injuriously of him, and the other crying, wherefore doest thou fly: Because thou art used, said he, to speak ill, and I am not used to hear it. *There is somewhat like this of Cato.*

One asking him wherefore he seemed to be more affrighted then others were in a storm: It is, replied he, because I have more to lose. *That is to say, a man of Worth runs a greater risque then a Fool, because the loss is greater.*

He said, to one who vapoured of knowing much, or, of having read much: It is not those that eat most are the Fattest nor most healthful, but those that have the best digestion, *Or, that eat the best meats.*

An Advocate that pleaded for him, having gained his Cause, and saying to him, by way of reproach: Wherein hath Socrates done you Service? In making, replied he, that all what you have said of me, was truth.

Thus one asking him to what end he would have his Son Study: To the end, said he, that being set in the Theater, it may not be a Stone upon a Stone. *Or, one block upon another.* Some body also telling him, that he could buy a Slave for the Summ he asked to teach his Son: Buy one, said he, and then thou wilt have a couple.

He said, he took money of his Friends, not for the need he had of it; but to teach them thereby what use they were to make of it.

He



He was reproached for having given money *Philosophers.* to a Lawyer to plead his cause: As I would do, said he, to a Cook to dress me a dinner. *Observe that in former times the Parties pleaded themselves.*

*Denis* the Tyrant urging him to speak of somewhat at Table that did not please him: It belongs to those that know how to speak, to know when they ought to speak, said he. *The rest is in the Lacedemonians.*

Some who were Bragging of their rare Swimming; that is the Excellency of a Fish, said he. *To teach them not to brag, but of things that deserve it.*

He being reproached, that *Socrates* took no money of his Scholars, as himself did; replied, The greatest of *Athenians* are his Purveyors, and I have none but my serving-man.

Being told a Lady possel'd him: No, said he, it is I possel's her.

A *Cynick* asking him by way of reproach, who are those Miscreants that love perfumes? My self, said he, and the King of *Persia*; but he curst their excess and wantonness that abused so precious a thing.

Being asked, how *Socrates* Dyed: As I would dye, said he.

His Servant being troubled with some money that he carryed: Throw away, said he, that which troubles thee. *To teach us to ridd ourselves of what we have too much of.*

One time casting his money into the Sea, for fear of some Thieves who were on board

*Philosophers.* with him : It is better my money should perish, said he, then my self.

*Denis* the Tyrant wondering that he was come to see him : When I wanted wisdom, said he, I applyed my self to *Socrates* ; and now that I want money, I address my self to those that have it. *Or, I come to receive what I lack, and to give you what you need.*

Having sowed what to request of that Prince, he cast himself down at his Feet, which some admiring : It is, said he, because his Ears are in those parts. *To check his pride, who would have people prostrate themselves before him, to obtain what they desired.*

A mean Fellow bemoaning him for that he had lost an Inheritance : I have yet three more left me, said he, and thou bemoanest me; and thou, who hast not one thy self, doest not bewail thy self at all.

A *Braggadocio* having had the better in a dispute betwixt them, he said, the conquered would repose himself more quietly that night, then the conquerer.

He wondered at those that examine and consider every thing with great care before they buy it ; and yet make Friends without ever examining them before-hand.

On a day  
of rejoy-  
cing.

To excuse himself for being disguised with Drink at a Debauch, he said, that nothing could corrupt Vertue.

Having been siezed, and carryed before a man of quality, some asking him, whether he had confidence : When should I be confident, said he, if not now, since I am to speak to a Person

Person who is able to understand me, and to know my worth? *I have given it the fairest sence.* Philosophers,

He said, that those that Studied particular Sciences, and neglected Philosophy; were like *Penelopes Woers*, that made love to the waiting Woman, because they could not obtain the Mistress.

*Socrates* asking from whence so much Riches, or Good came to him, He replied: From whence comes so much Evil to you? *To let him know he might be wealthy if he would.*

Some body reproaching him that he neglected his Son, who came from his body: So do I, said he, those Excrements that fall from me: *If his Son were a Rascal, he had reason; if not, he was one himself.*

It being marvelled at, that he had taken money of a Prince, of whom *Plato* had only taken a Book: It is because I have want of money, said he, and *Plato* of Learning.

He told the same Prince he was liberal without any danger, because he always proffered money to *Plato*, who would take none; whereas he proffered him none, that would have accepted it.

Having upon a time desired somewhat of *Demis* the Tyrant; that Prince answered him, That a wise man had need of nothing. Bestow upon me, said he, what I crave, and then we shall see how that is; and having obtained it: It is true, said he, that the wise man wants nothing, when he hath all he can want. *Wisdom does not hinder but one may want what is necessary to life.*

*Philosophers.*

The same telling him that a man who comes to a Princes Court, becomes a Slave, when he was free before, which is a Verse in *Euripides*. He is not a Slave, said he, if he be truly free.

Being at Variance with *Achilus* : How long, said he, shall we be such Sots, as to grumble at each other? *The rest appertaines to Achilles, rather then him.*

Having been cast ashore by a Tempest on a desert Coast, and spying some Mathematical Schemes upon the Land : Courage, said he, I see some marks of men here. *None, the Barbarians, whom he treats as beasts, were not capable of those Sciences.*

*Antisthenes.*

*Antisthenes* said to such as reproached his being begot betwixt a free Person and a Slave : That a man might prove an excellent Wrestler, tho he were not begot by two Wrestlers.

Being told, that the Wars did ridd them of a great many Miserable poor people : But, it makes many more, then it ridds us of, said he.

He replied to those that complained he was too severe to his Scholars : That a Physician was not commendable if too gentle towards his Patients.

To a Fellow, that had been like to be surprized in the act of Adultery, he said, that for a small matter he might have avoided that great danger. *By giving money for a Woman. In those days a small matter was the hyre of a Wench.*

He said, that Flatterers were worse then the

the Ravens, because those devour none but the Dead, but the others Fed upon nothing but the living. *Philosophers.*

He said, that it was a good Fortune, to dye in no want; *But it is a greater to dye when one is unhappy.*

To one that complained he had lost his Writings he said, He should have had them in his Head.

He said, the way to Immortality, was to live well. *One may add, and to dye well.*

That envy consumed the envious, as rusts eats the Iron.

That States were at the Brink of ruine, when the wicked could not be distinguished from the good. *Or, when they were treated alike.*

That Concord betwixt Brethren, was like a Wall of Brass.

That we should prize those Riches, which save themselves with us in a Shipwrack. *Honesty, Wisdom, &c.*

That one was Fair, or handsome, by Nature, and dextrous by Instruction.

That great pains was taken to cleanse Corn, but none to clean the heart.

Being asked what he had gained by Philosophizing? To be able to entertain my self, said he. *Another replied, to be able to do that voluntarily, which others do by compulsion.*

Some body calling out to him at a Feast, Sing, meaning to speak; Blow, replied he, meaning he should give him the Subject to discourse. *This is a comparison borrowed from such Instruments,*



*Philosophers Instruments, as require some Wind ere they can be play'd on. Erasmus interprets it otherwise.*

He said, the most necessary of all the Sciences, was to unlearn Evil.

That one ought to manifest as much resolution in the suffering of injuries, as was shown in the enduring of Blows in a Battle. *These are warded off notwithstanding, as much as may be.*

He compared Plato to a War-horse, and one day, after he had been well Purged, he said, that now he had no ill humours remaining in him, but Vauity.

Observing such Persons made choice of to be Generals as understood nothing in War; He, asked, whether, if they should ordain that Asses should become Horses, they would prove so in Effect.

He said to those that loved Pleasures, So may my Enemies live. And wished rather to become a Fool, then Voluptuous. *Because it Enervates the body and mind, whereas he placed felicity in Knowledge and Vertue.*

One of his Scholars delaying to pay him, putting him off till the arrival of a Ship, he led him to a Bakers, and taking a Loaf: This Fellow, said he, will pay thee, when his ship is arrived. *To let him know, that hunger can give no credit, or deal upon trust, but must have ready money.*

To Scoff at the Athenians for bragging because they were born in that Country; he told them, that the Tortoises, and Snails might say as much,

Out of modesty he called his Scholars, the Disciples of Socrates. *To shew that he had drawn his Doctrine from him, or at least to give the more Authority to his Doctrine.*

Being reproached that he was a Phrygian: and so is the mother of the Gods too, said he.

He said, one must with their Enemies all sorts of good, excepting courage. *That they might not defend themselves.*

That Nobility consisted in Virtue, and Virtue in Action.

That to be wise was sufficient to be happy: That all belonged to him: That nothing happened to him new: That he obeyed not the Laws, but Reason. *That being the Soul of Law.*

That the wicked sought after power without probity; but that the one could not be without the other but to the ruin of humane kind.

That Virtue is an Inheritance that could not be lost.

That Enemies are more necessary then Friends, because they correct our errors, whereas the other flatter us. *This agrees with another reprehension.*

That there is nothing wonderful in the World but Vice.

Plato maintaining that a Prince ought to have no other aim, but the good of his Subjects: Denys the Tyrant told him, that his discourse smelt of the old Dotard: And thine, replied he, of the Tyrant.

That Prince having Written to him, that he

*Philosophers.* he should speak no more ill of him, he said, he had not leasure to talk of him.

Reproving a Young man for some folly : Thou reprovest me, said he, for a small matter ; But Custom is no small matter, replied *Plato*.

He advised those that were given to Drink, to View themselves in a Lookingglass, when they were Drunk. *This hath some Analogy with the Lacedemonian Custom, to shew their Drunken Slaves to their Children, to make them abhor it.*

He said, that Greatness was the companion of Solitude : *Because the pride of great ones renders them insupportable. Or, unsociable.*

He loved not Idleness, and would have all leasure time employed in some useful thing.

He refused to give Laws to the *Cyreneans*, because they were too Voluptuous. *Or, too much at their ease, which sort of people are hard to be Governed.*

He said, one should measure his discourse according to the Capacity of the Auditors, and not to his own.

He blamed sorrowing for the Dead as useless, and said, we know not whether good or evil hath betided them.

I trample upon *Plato's* pride, said *Diogenes*, treading upon one of his Rich Carpets : Yes, said *Plato*, but with greater Pride, *Diogenes*.

*Diogenes* one terrible Frosty Morning came into the Market-Place, and exposed himself naked, to shew his Tolerance. Many of the People came about him, pitying him : *Plato* observing it, and knowing he did it to be seen, said

said to the People as he went by ; if you pity *Philosophers*, him, indeed let him alone to himself. To shew he did it to be admired.

Seeing one do an evil act : Am I like to that man, said he ?

He would have one exercise the Body with the mind, as inseparable companions.

He said, his Reputation would serve him for a Monument, and that there could be none more magnificent.

A small Bird pursued by a Hawk, having flown into the Arms, or Bosome, of *Xenocrates*, he sheltered it with his Cloak : Not to betray, said he, those that fly or have recourse to our protection.

He rejected a Scholar who would have come to hear him, before he had learned the Mathematicks, as not being furnished, as he said, with the Key of Philosophy. *The Mathematicks opens the Eyes of the understanding, and purges it from all matter.*

He refused *Alexanders's* Presents, and having treated his Ambassadors with his ordinary meal : You may see, said he, that I have no need of them ; *Because he was at no great expence.*

He said, one had often reason to repent for having spoken ; but never for holding ones peace. *And yet it might happen that for want of speaking a man might neglect, or forfeit his Duty, his Reputation, or his Fortune ; but we must not examine an Apophthegme too severely.*

To avoid making any reply to the Scoffs of a Comedian, he said, That Tragedy never Vouchsafes

*Philosophers.* Vouchsafes to answer *Comedy*, when she rallies. *He compares Philosophy to Tragedy, because of it's gravity.*

*Denys* the Tyrant telling *Plato*, some body will take off thy Head: Not before this, said *Xenocrates*, pointing to his own. *To shew he would defend him to the Death.*

He said, one should not carry ones Eyes, nor hands into anothers House. *The Greek saies, Feet.*

That one should guard the Ears of Children with no less care, then the *Athletes* did their own. *To speak nothing but what is good in their hearing. The Athletes Armed their Ears with somewhat, because a blow on the Temples is mortal.*

He said, that Pride was the great Obstacle to Learning. *Because having an Opinion of their own knowledge, they will learn no more.*

*Polemon.*

*Polemon* neglecting his words, to keep closer to his matter, said, that those were derided who spake well, and did ill.

*Archelaus:*

When *Archelaus* held with any opinion that was propounded to him: He would say, this is my own Sentiment, and if he were against it, he would say, that is not the Opinion of such a one, naming some-body, *Out of Modesty, as unwilling directly to contradict another in his own Person.*

Treating some Strangers, and finding there was no Bread, when they were sitting down to Table: How little, said he, does a Philosopher understand Feasting.

He said, that Poverty, like *Ulysses* his Country



Country was Barren; yet the Nursery of Philosophers.  
brave Youth. Because we are corrupted through  
plenty.

That there were many diseased, where there  
were many Physicians, and many Vices, where  
there are multiplicity of Laws. *Many the like  
Observations might be made, in other instances.*

It being said, that from other Sects, they  
passed to that of Epicurus; but from the  
Epicureans to no others: That is, because of  
Cocks one may make Capons, said he, but of  
a Capon one can never make a Cock.

Having the Gout, Carneades would needs  
leave him alone to bemoan himself in quiet:  
Stay, said he, for what pain soever my Feet  
endure, it hath not invaded my heart. *As  
much as to say, he was not concerned at it.*

Bion said, that none had more care upon  
them, then those that would take no care. *Bion.*  
*Because their want of care made them become over-  
whelmed with business at last.*

To dissuade from Marriage, he was wont  
to say, that an ill favoured one made the  
Heart ake, and a beautiful one, the Head.  
*By reason of Jealousie.*

Speaking of Riches, he said, that we ought  
not to value things bestowed by Chance,  
kept by Vice, and confounded or squandred  
away by Virtue. *By the first is meant Fortune,  
the second Covetousness, the third Liberality.*

He compared those in high Offices, to men  
walking on the Ice, who are ever in danger of  
falling.

He said, old Age was the Harbour of all  
Miseries.

*Philosophers. Miseries. Either because all mischiefs flow into it: Or, because it brings Death that puts an end to all. Or, the safest harbour is the Grave.*

That it was a great Misfortune, not to be able to undergo Misfortune.

That Fame was the Mother of Time. *Because it makes a man live, after he is dead.*

That the way to Hell was very easie, since it is found out Blindfold. *He meant the Grave.*

He called Beauty, other Folks goods. *Because one is not properly Beautiful to ones self, but to others.*

He said, Money was the Sinews of business. *It is said to be the Sinews of War, because it cannot be made without money.*

That Impiety was the Enemy of Assurance. *In Pythagoras, 'tis said, nothing is so fearful, as an ill Conscience: This relates to the same.*

Being siezed on together with some Thieves, we are lost, cryed they, if they know us: And I, said he, if they do not know us. *A good man hath as much interest to be known, as a Knave to be conceal'd.*

Of a Covetous Wretch he said, he did not possess his Riches: But his Riches possessed him; and he made use of it, as if it were anothers, and yet took care, as if it were his own.

He said, that Prudence was the Eye of Virtue; and served for Valour in Old men, as Valour for Prudence in the Young. *Because the first exempts old men from danger, and the second brings the others out of it.*

That

That one should Honor old Age, because *Philosophers* every one would fain live to it. *This is better expressed then one foregoing, therefore I have set down both.*

That one should preserve Friends, however they proved, lest our judgement be called in question, or for fear they be changed for worse. *In the Greek it is, that it may not be thought we had ill ones, or that we have cut off good ones.*

Of a Melancholly Envious Wretch he said, one cannot well guess whether any ill be happened to him, or any good to others.

He would have one be assured they have profited in Vertues School, when they did any good thing, without regarding Praises or Re-proof.

*Aristotle*, said, that one gained nothing by lying, but the reputation of not being believed, when one spake truth. *Aristotle.*

Giving an Alms to a wicked man, he said, that he did not give to the Person, but to Nature, whose infirmities requires relief. *In the Greek it is, not to the manners, but to the man; however I find it in others as I have put it.*

He said, the mind was Enlightned by learning, as the Eye, by the Air that surrounds it.

That the *Athenians* had invented the Law, and Agriculture or Husbandry; but that they had quitted the one to exercise the other.

That the Roots of Sciences were bitter; but the Fruits were sweet.

That nothing grew old so soon as a good turn.

That

*Philosophers.*

That he was *Socrates's* Friend, and a Friend to *Plato*; but much more to the truth.

That to be Learned, there were three things requisite; the Genius or Nature, Study, or Exercise.

That Beauty was a great letter of recommendation: Others have called it, the gift of Heaven: A Royalty without Guards: A short Tyranny: A precious evil: A pleasing Deceit, &c.

That Knowledge differed from Ignorance; as life from death, and that study was an Ornament in good Fortunes, and a help in bad, and a great Treasure for old Age: *and have removed it hither from another place below.*

That Friendship was like the Soul of two Bodies.

That some lived, as if they had but a short while to live; and others, as if they were never to dye: The Prodigal, and the Covetous.

That the question, wherefore one delights to look on a Beautiful Person, was the question of the Blind.

That Philosophy had taught him to do those things Voluntarily, which others did by Compulsion.

And in virtue.

That the way to make a Progress in the Sciences, is to cast our Eyes on those that out-run us, not on those that Lagg after us.

That we should Govern our selves towards our Friends, as we would have them behave themselves towards us.

That one should, neither blame, nor praise, for

for the one seemed folly, the other presumption. *Philosophers.*

That one not ought so much to look on the head of lustful pleasure, as the taylor, *Because of the mischiefs that follow.*

That to go about to prove things which are evident in themselves, is to light the Sun with a Candle.

That Envy is the Attendant on Fortune.

That we ought not to regard from what place we came, but what place we were worthy of; and that dignity did not consist in Possessing of honors, but deserving them.

He called hope, the dream of a waking man.

Hearing some body abused him in words when he was absent; let him beat me too, said he, if he please, when I am not near him.

One day, he cryed out: Ha my Friends, there are no Friends! As much as to say, Friendship is but a meer name in respect of what Philosophers would have it to be.

*Diogenes* importuning *Antisthenes*, that he might be his Scholar; *Antisthenes* lifted up his Staff to strike him; Strike, said he, provided you will teach me. *Diogenes.*

He lived in a Tun, under the Portico of a Temple, and said, that no Palace was more magnificent, and that what was every mans, was no mans.

Seeing *Plato* eating Olives at a Feast: To eat of those, said he, one need not have gone into *Sicilia*. *Because they were common in Athens, and a man that could be satisfied with little*



*Philosophers: tle, and had no need of making Courtship to great men.*

He was asked where he had ever seen any brave men: No where, replied he; but I have seen brave Children in *Lacedemonia*. *Because that was a School of Vertue.*

He ever praised those who said they would Marry, yet never Married; that they would go to Sea, yet never sailed; that they would manage Affairs, yet never undertook them. And derided those *Grammarians*, who found out *Ulysses* his Errours, and neglected their own: Those Musicians that put their Instruments in Tune; and left their passion in discord: Those Astrologers, that lift their Eyes always up to Heaven, and do not see, or know, what is at their Feet: Those Orators that Study to speak well, and not to do well: Those covetous Wretches that take care to get Wealth, and not to make use on't: Those Philosophers, that Praise the contempt of Greatness, and yet court the Great ones; and those that often Sacrifice for their health, and surfeit themselves with Eating at those Sacrificings.

No body giving Ear to him while he discoursed of Virtue, he fell a Singing, and every one Crowding to hear him; Great Gods, said he, how much more is Folly loved, then Wisdom.

He admired that Servants could stand waiting so long behind their Master at a Feast, and not Snatch away the Meat. *Because people talk a long while after they have filled their Bellies, while the Servant is almost Starved.*

When

When they were selling him, being a Captive: He cryed out, who will Purchase a Master? And told those, who inquired what he could do, That he could command, and him that bought him, that he resolved to obey him, as great Persons did their Physician while they were Sick; adding that he that led a Lyon, was properly his Slave, and not his Master,

He wondred that one would fill a Kettle with Water before they would buy it; and yet would buy a man before they had tryed him. *Or, a Tub with Water, &c.*

He said, he always set things a note higher, in imitation of Musick Masters, that the Scholars might indeavour to raise themselves to as high a Pitch as they could proportionably. *As Shopkeepers ask more then they will sell for.*

He said, that all things absolutely necessary for life were cheap, and Superfluous things cost very dear. As for Example a Loaf of Bread a Penny, and a Statue, or a Jewel a vast Price. *This is much like what Socrates said, that nothing was dear but unnecessary things.*

He said, every thing belongs to the Wise-man; because every thing belongs to the Gods, and amongst Friends all was common. *The Wise man being, Gods Friend.*

Observing one Drink out of his hand, he threw away his Cup as a needless thing.

He said, that to live well, one must oppose Nature to Law; Reason to passion; and Virtue, or resolution, to Fortune.

Alexander asking him upon a Visit he made, whether he would have any thing, he told

Q

him

*Philosophers.* him, he was Richer then himself: Because he wanted nothing, whereas *Alexander* not satisfied with his Fathers Kingdom, was going to invade *Asia*. He therefore desired only, that he would stand a little aside, that the Sun might come to him. Or, that he would not keep his Sun from him, and leave him in the Shade.

One pretending to prove by a Sophistical argument that he had Horns upon his Head, he made him feel his Forehead: And another denying Local motion, he only rose up and walked, to oppose the experience of sense, to the uncertainty of Reasoning: Out of the same Principle, an Astrologer discoursing to him, about the Heavens, and their Constellations, he asked him; how long is it, since you came from thence?

The *Athenians* trying to persuade him, to be initiated into their Mysteries, that he might be one of the first in the next World: It would be Scandalous, said he, that *Agesslaus* and *E-paminondas*, who were never initiated, should stand amongst the Crowd, whilst a company of Rascals should preside over them.

*Plato* having defined man, to be a two-Leg'd Animal without Feathers, he Plumed a Cock quite bare, and turning it into *Plato's* School, said, behold *Plato's* man.

Being asked, when one should eat; If there be provision, when one pleases; if not, when one can. He might have said, when hunger calls, as we drink when we are Thirsty; for our natural necessities are determined in themselves.

He called Orators Slaves to the people, and the

the Crowns of the *Athletes* the Swellings of *Philosophers* Honor. Or *Excrefcences*.

To thofe that asked him, wherefore he carryed about with him a Lanthorn at Noon day, he replied, I feek a man.

Observing one who was Superftitiously wafhing himfelf, to cleanse him from Sin : O Fool, faid he, doeft thou believe that Water alone, which cannot fo much as get the Spots out of thy Cloaths, can purify thy Soul ? *In the Greek it is fomewhat otherwife.*

In derifion of mens wifhes, he faid, that they make wifhes for idle things ; not understanding what is beft for them. Or, for *false treasures, not minding true ones.*

To thofe that were terrify'd with Dreams, he faid, they fhould not be troubled at what they did Sleeping, but what they did waking. *As not being finful, when we have not the ufe of Reason.*

At the Battle of *Cberonea* Philip who had taken him, crying out, he is a fpy ! Yes, faid he, of thy Ambition and Vanity.

Alexander having fent a letter to *Antipater* for the *Athenians*, by one named the *Miferable* : 'Tis one *Miferable*, faid he, that carry's a Letter from a *Miferable* to a *Miferable*, for the *Miferable*. *He efteemed all men unhappy, but the wife ; and therefore he named man three times, when he would name unhappyness three times.*

*Perdiccas* having threatned him with Death, in cafe he would not come to him, he faid, the fmalleft venomous Creature could do as much, and would not go.

*Philosophers.* him, he was Richer then himself: Because he wanted nothing, whereas *Alexander* not satisfied with his Fathers Kingdom, was going to invade *Asia*. *He therefore desired only*, that he would stand a little aside, that the Sun might come to him. Or, that he would not keep his Sun from him, and leave him in the Shade.

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To those that asked him, wherefore he carryed about with him a *Lanthorn* at Noon day, he replied, I seek a man.

Observing one who was Superstitiously washing himself, to cleanse him from Sin : O Fool, said he, dost thou believe that Water alone, which cannot so much as get the Spots out of thy Cloaths, can purify thy Soul ? *In the Greek it is somewhat otherwise.*

In derision of mens wishes, he said, that they make wishes for idle things ; not understanding what is best for them. Or, for false treasures, not minding true ones.

To those that were terrify'd with Dreams, he said, they should not be troubled at what they did Sleeping, but what they did waking. *As not being sinful, when we have not the use of Reason.*

At the Battle of *Cberonea* Philip who had taken him, crying out, he is a spy ! Yes, said he, of thy Ambition and Vanity.

*Alexander* having sent a letter to *Antipater* for the *Athenians*, by one named the *Miserable* : 'Tis one Miserable, said he, that carry's a Letter from a Miserable to a Miserable, for the Miserable. *He esteemed all men unhappy, but the wise ; and therefore he named man three times, when he would name unhappyness three times.*

*Perdiccas* having threatned him with Death, in case he would not come to him, he said, the smallest venomous Creature could do as much, and would not go. Q 2 He

*Philosophers.*

He said, that Felicity was exposed to the sight of all the World, and yet was rarely found, because other things were mistaken for it. *Pleasures, greatness, Riches.*

To a man that made his Servant put on his Shoes, he said, you want nothing to be happy, but to lose both your hands, that your man may blow your Nose for you.

Observing those that kept the Publick Treasury, were sending away a Thief to Execution, he said, the great Theives are going to hang a little one.

A Young Rogue throwing Stones at the Gallows ; courage, said he, it will be thy own. *Or thou wilt hit it, at last.*

Of a silly Fellow, that wore a Lyons skin, like *Hercules*, he said, he dishonoured the Livery of Virtue.

*Calisthenes* being thought happy, because he eat at *Alexander's* Table: 'Tis in that I esteem him unhappy, said he, because he must wait anothers mans appetite.

When he took money of any Friend, he would say, he took but what was his own, because amongst Friends every thing is in common.

One valuing himself because he could play well at an unlawful Game: Thy Praises, said he, turn to thy shame, because the better thou playest the more guilty art thou. *Or, the better the worse at villainous sports.*

He called an ignorant Rich man, a Golden Ass : And told a little spruce Fellow, who complained he was quite tyred with business, that

that he acted the Woman in every thing.

Observing that some People had fixed their Eyes upon a beauteous person, he began to do some Extravagances ; and every one then looking towards him ; I thought you had not been at leisure to observe me , said he.

A Credulous Person threatening him, he said, he would make him tremble by only placing himself at his left hand. *Because that was held ominous, against those Superstitious credulous Fopps.*

To one that sought for Books ; When you want Fruit, said he, do you buy painted ones ? *As much as to say, he spent his time about the superficies, and did not come to action, or he was for notional, not for practical knowledge.*

He said, he had that obligation to his Banishment, it had made him an honest man.

Some body saying, his Citizens had Banished him, from their City : And, I, said he, condemn them, to remain there.

He was wont to hold forth his hand to a Statue, to accustom himself, said he, to be denied.

To a Tyrant, who was inquiring of what Brass he should make use for his own Statue ; he said, take that of *Harmodius*, and *Aristogiton*, both *Tyrannicides*.

He said, that Tyrants used their Friends, as men do bags, which are hanged up when full; and left in a corner when empty.

Looking on a new Marry'd mans house, where over the door was written, let no evil enter here, he said, this is to send for the Doctor

*Philosophers.* Doctor when the Patient is dead: *Because he believed Woman to be the greatest evil in Nature.*

He called a craving Covetousness, the Metropolitan of all Vices.

Observing a Prodigal, that had nothing but Olives to Supper: If thou hadst always dined thus, said he, then mightst have Supped better.

He called Love the Idle-mans past-time, Or business,

He said, that good people were the Images of the Gods.

Being asked, what was the most miserable thing in the World, Want in old Age, said he, *Or, old Age without assistance.*

He called Flattery a Sweet Poyson; and a Drunkards belly, an Abyfs.

Some body asking him, who should bury him, when he was dead, because he had no Servant to do that Office: He that wants the Place, where my body shall then lye on, said he.

To a Young man that asked when he should Marry, he said, *It was too soon;* and to an old, *It was too late.*

He told a Lady that loved Fine Cloaths too well, that it was to no purpose to Trick her self up so for her husband, and a sin to do it for her Gallant.

He called Modesty, or a blush, Vertues Dye, or Livery.

Being asked what Bread was best, another man's, said he. *Whether we fancy other people's things*

things above our own, or because variety delights. *Philosophers.*

One telling him, that other Folks Scoffed at him, he replied, and I at them. *The Greeks, I cannot be Scoffed.*

He said, to one that blamed life: That is not to be blamed, but Vice.

He said of the Sciences, they were left off, as people do hunting, because it is too much Toyl and Labour. Or, too hard to attain them.

That the wise man would eat of all things, even the most delicious Food. And therefore, a Philosopher of his Sect, reproved because he eat honey, said, dost thou believe this was made for Fools?

He said, that such as were Rich, would sooner give to a Begger, then to a Philosopher; because they might sooner come to be Beggars, then Philosophers.

Being reproached, that he had formerly done ill things: That is because I have been like you, said he, but you will never be like me. *The Greek saies, coyned false Money.*

A Lord intreating him to come and see him, he said, he would rather eat Bread at home, then be Feasted at anothers mans Table.

Being reproached for eating in the Street: It is because I am hungry in the Street, answered he.

Observing a comely Person that had forsaken his Debaucheries, to follow his Studies: Courage, said he, thou wilt lead men from the love of the Body, to that of the Soul.

Contemplating the Offerings of such as had escaped



*Philosophers.* escaped Ship-wrack: There would be many more, said he, if the Offerings of all those were here, that made Vows and Prayers in stormy weather, and yet perish'd in the Sea.

He said, to a handsome Youth that was going to a Feast, Thou wilt come back the worse.

Returning from *Lacedemonia* to *Athens*, he said, he went from the mens apartment, to the Womens. In Greece they were distinct.

Being come back from the Olympick Games, he said, he came from beholding a great many people and few men.

He compared the things that belonged to Prodigals, to fruits that grow on a Precipice, which none ever tastes of, but the Ravens. *Flatterers.*

Upon the Offering that *Phryne* bestowed on the Temple of *Diana*, he wrote. *Of the incontinency of the Greeks. She was a Famous Courtesan, who had gotten great Wealth.*

*Alexander* saying to him, I am *Alexander* the Great: And I, said he, *Diogenes* the Cynick, and gave a pleasant Reason of his name: Because like Dogs, he Fawned upon those that fed him, and Barked at such as would bestow nothing.

Eating some Fruit from a Tree whereon one had hanged himself, he said, this way I will purify it.

Some body Praising a man for a Present he had made to *Diogenes*: It is me, you ought to praise, said he, for being worthy of it.

Being

Being asked what Country-man he was, he replied, of all Countries, or, a Citizen of the World ; and said, he had gained this advantage by Philosophising, to be able to Act any part ; and be prepared against all the Accidents of Fortune.

To one that Sacrificed that he might have a Son : add, said he, that it may be a good one.

He called Beautiful Women, Queens, or the Mistrisses of Kings, because they make themselves to be obey'd.

The Athenians having ordained that Alexander should be called Bacchus ; and I, said he, Serapis ; to Scoff at them, because the name Signifies the Nature, which cannot be altered.

Being reproached that he frequented Lewd Places ; as the Sun shines on the Dunghil, said he, without soiling it's Beams.

He was twitted that he pretended to be a Philosopher, and knew nothing: I am the greater Philosopher, said he, for Philosophy consists in making doubts of all things.

One recommending his Son to him, telling him he was well Born, and well Bred: If so, replied he, what need hath he of me? *That being the end of all Study.*

He compared those that said well, and did ill, to those Musical Instruments, who understand not the harmony that is plaid upon them. *Or, themselves make.*

Going one day into the Theater, when every body else was coming out, he told those  
that

*Philosophers.* that wondered at it; that it was to use himself to do quite contrary to the rest of the World.

To an Effeminate Fellow, he said, Nature had made him a man, and he made himself a Woman.

He said, to a Fool that tuned a Lyra well, why doest not thou endeavour to put thy Soul in Tune, as well as thy Instrument?

One saying, I am not fit for Philosophy: Why doest thou not dye then, replied he, if thou canst not live?

A Proud man despising his own Father: Wherefore, if thou art any thing, doest thou despise the Author of thy being?

Being reproached that he eat at a Tavern: As I go to a Barbers to be Shaved, said he.

To one that accused him for taking something of a Prince, he said, *One must not refuse the Presents of the Gods. Which is a Verse in Homer.*

He said to an old man that was Courting a Young Girl: Art not thou afraid to be taken at thy word? Or, *why doest thou court her for a thing, which would be better for thee not to obtain? The Greek speaks in general, but it is better of an old man.*

To a Young perfumed Gallant, he said, take heed the Perfume does not corrupt thy Brain. Or, *the perfuming thy Body, corrupt thy Soul.*

He said, the wicked obey their Passions, as Slaves do their Masters.

Observing

Observing an unskilful Archer, he set him. *Philosophers.*  
 self just at the Butt, or mark, at which some  
 wondering: It is because he is never like to  
 hit it, said he. *Or, that he will sooner hit me any  
 where else, then here.*

A good Prince telling him, thou doest not  
 fear me: A good Prince, said he, is not to be  
 feared.

He said, that Liberty was the greatest of  
 all goods, and the Foundation of all o-  
 thers.

That when he considered Philosophy, the  
 Politicks, and Physick, he took man to be the  
 wisest of all Creatures; but on the other  
 side observing the Diviners, Astrologers, and  
 Interpreters of Dreams he thought him the  
 most Foolish, *Or, ridiculous.*

He admired People fortified the Body by  
 Exercises, and did not fortify the Soul with  
 Vertues; and said, the true Paralyticks were  
 not those that had that distemper in their Bo-  
 dies, but their Minds.

Some body having spit in his Face, he  
 made a full stop, and one saying to him.  
 Thou art in wroth *Diogenes*; no, replied he,  
 but I am considering whether I ought to be so,  
 or not.

One very diseased, having wished him a  
 good day: There is no such thing for thee,  
 said he, whilst thou sufferest so much pain  
 and trouble thy whole life long. *Or, in the  
 miserable condition of thy life.*

He said, that what was not evil in it self,  
 could not be made evil by any Circumstance  
 whatever

*Philosophers.* whatever: And therefore he eat, drank, and did all the necessities of Nature, in the Face of all the World. *His Principle was false, for Circumstances change the Nature of moral actions, and turn a Virtue into Vice.*

That there was no Government without Laws, nor Laws without a Government.

That Nobility, Riches, and other the like things, ought to be Banished from amongst human kind, which serve only for a Cloak to Knavery and Crimes. *As Encouragements to commit them more boldly, and frequently.*

That the way to hate a Courtesan, is to see her in private.

That Poverty is the Mother of Sobriety, Temperance, and many other Virtues; and that none were punished for being poor, but for being wicked.

That to happy People, life was Sweet and Death dreadful; but to a Tyrant, both the one and the other was insupportable.

That hope was the last thing that dyed in man.

That Poverty is a silent teacher. *Which teaches virtue without a word speaking.*

That the way to be Revenged of ones Enemies, and to make Envy burst, is to live in such manner, that none can blame our Actions. He added, that to live well one must have either very faithful Friends, or very severe Enemies. *Because the first counsel us, and the other keep us ever upon our Guard.*

Of a wicked Rascal that spoke ill of him, he said, that it signified nothing: For as I should



should not be believed, if I spoke well of Philosophers.  
thee, so wilt thou not be believed in speaking  
ill of me.

Observing a Scholar very Debauched, he  
said, his Master ought to be whipped.

He compared Grandees to a Fire, which we  
must not approach too near, nor stand too  
far off from.

He forbid any to bury him, and being told,  
the Dogs would devour him: Let them, said  
he, set my Staff by me; But you will have no  
feeling, replied they: no, matter if they de-  
vour me then, said he.

Being quite stupified at his Death, he said,  
that the two Brothers were going to Embrace  
each other, meaning Sleep and Death.

Some body telling *Stilpon*, that his Daugh-  
ter was his dishonor: As I am her Glory, re-  
plied he. *To teach us that failings are per-  
sonal.*

*Demetrius* having taken his City: And ask-  
ing for an Inventory of all that he had lost: I  
have lost nothing at all, said he, of what was  
truly my own. *He meant his knowledge and  
virtue, the rest being Fortunes.*

He said, to *Crates*, who asked him whether  
the Gods delighted in the Prayers and Vows  
of men: Why dost not thou ask me that in  
Private? *It being not safe to give our opinions of  
Religion openly. Himself having been called to an  
account for saying, that the Minerva made by  
Phydias was not God. And had not saved him-  
self, but by affirming, That a Goddess was not a  
God, upon which occasion a Libertine inquir-  
ed*

*Philosophers.* ed pleasantly enough, *whether he had searched under her Petticoats to discover if she were Male or Female,* as if what is related of the Gods were great uncertainties.

Every body running after him at *Athens*, one told him, they run after thee, as after an Elephant: No, said he, but as after a man. To him that nothing was more rare, and that most have but the shape only.

*Menedemes.* *Antigonus* sending to know of *Menedemes*, whether he would meet at a Debauch: Remember, said he, that thou art Born Son of a King. That he might do nothing unworthy his quality.

Some body asking him, whether a Wise man ought to Marry: It is not so mannerly, replied he, to put that question to a man that is Married as I am. Because it makes a doubt whether he be wise.

Another saying, it is a great happiness to have what one desires: 'Tis a much greater, said he, to desire nothing but what one hath. The Greek is, what one should have.

To one that spake not well of Prognosticators he said, he spoke ill of the Dead, the credit of that Foolish People having lyen dead a long time.

One that was unfit for study, coming to him to be instructed: Return home again, said he, for fear of learning nothing, but losing rather what thou knowest already. The Greek is a little otherwise.

*Theophrastes.*

*Theophrastes* said, of an Orator without judgement; that he was a Horse without a Bridle. Observing

Observing one that was silent: If thou art *Philosopher* an able man, said he, thou art to blame; if not, thou art an able man.

He said, that there was nothing so precious, or dear, as Time, and those that lost it, were the greatest of all Prodigals.

*Crates* made a simily of the Pomegranat, *Crates the* which ever hath some Kernels that are Perished: *Theban.* to demonstrate that in the bravest and best Actions, there are some Failings.

*Demetrius Phalerius* sending him some Wine he grew very angry, as if Water were not sufficient, and said, he could wish that Bread were as common as Water.

Some Scoffing at his shape, because he was of an ill Figure: Courage, said he, *Crates*, thou shalt soon find those that Laugh at thee, Envy thy condition, and begin to loath their own.

He said, one ought to Philosophise till they did not wonder at any thing. *The Greek saies,* till one took a General of an Army, for an Ass-driver.

He added, that such as have none but Flatterers for their Friends, are exposed more singly in dangers, then a Lamb amongst Wolves, *Because they keep them company only to devour them.*

A Prince proffering to rebuild his Patrimony, Some other will perhaps come and demolish it again, said he.

And added, that his, indeed, was only Poverty, and the contempt of Honor, over which Fortune hath no Power; and that the Disciples

*Philosophers.* ples of *Diogenes*, like himself, were not exposed to envy.

He said, that Fasting, or Time, were Remedies against Love, or, if these did not cure, then Death.

That Philosophy had taught him, to live with little, not fruitlessly troubling himself, and Laughed at those Grandees, who wast a great deal in Superfluities, and bestow but little in necessaries: And therefore he left order at his Death, that his Goods should be distributed amongst the Poor, in case his Children were addicted to Philosophy, as having no need of it if so enclined.

*Metrocles* ashamed to appear, because, he had let an escape in good company, he went to visit him, after he had filled his own Belly with Lupins, which work the same effect as Turnips, and proved to him, both by his own Example and Precepts, that it was no shame or fault.

Pease flat  
and bitter.

The Sister of *Metrocles* being very desirous to Marry him, he threw off his Cloak, to let her see he was Bunch-back'd, and shewing his Staff, and his Knap-Sack: Behold, said he, all the Matrimonial Furniture, or, Joynture; and finding her persist still in her resolutions notwithstanding all his Objections, he Marry'd her.

*Zenon.*

*Zenon* having consulted the Oracle to know what manner of life he should lead, it was answered him, that he should take upon him the complexion of the dead; which he interpreted to be Study, because of the Paleness of most great Scholars.

His

His Vessel laden with Purple, being bro- *Philosophers*  
ken to pieces by Storms at the Port of Athens,  
he turned Philosopher, and said, that he had  
not so much suffered by his Shipwrack in that  
Port, as he had found a safe Port by his  
Shipwrack.

A Young man asking him some unhandsome  
things, he showed him a Looking-glass, to  
view whether that were becoming his Age.  
*Because Bashfulness is the best complexion for  
Youth.*

Some body telling him that he did not like  
*Antisthenes*, he asked, Whether he could re-  
peat any remarkable good Sentence out of his  
Writings? No. replied the other. Then, said he,  
you are an unjust judge not to remember the  
good, as well as the bad in him. *But tis or-  
dinary in men, to take more notice of the defects,  
then of the perfections of an Author.*

Another saying, that the discourse of a  
Philosopher ought to be short; and his Sylla-  
bles too, if possible, said he.

To a man that talked too much, he said,  
that his Ears were turned into Tongue; and  
added, that Nature had bestowed two  
Ears for one Tongue, to teach us that we  
should hear twice more then we spake.

He said, that if a Wise man ought not to  
Love, as some would maintain, then nothing  
could be more miserable then beautiful Wo-  
men; that should be Loved only by Fools.

That the Wisest were not Wise in all things.  
Another said, at all times; and that the Wise,  
were ignorant in the most vulgar things.

R

That



*Philosophers.*

That one part of knowledge consisted in the being ignorant of such things, as ought not to be known.

Or, talked  
Bigg.

He had always in his mouth, that saying of one of the Ancients, who striking one of his Scholars that played the Huffle, told him, that virtue did not consist in greatness, but greatness in virtue. In like manner, said he, there is nothing more unbecoming then Pride, especially in Youth, and censured a Young man that talked too haughtily, there being nothing that Sutes so well with green Years, as modesty, *As well in Speech, as Habir, Gate and Countenance.*

He said, a true Friend, was another self.

He compared those that speak well, and yet Acted no better then others, to the Coyn of *Alexandria*, which was fair to look on, but of no more value then other money.

Against Publick Acclamations, he said, that an Auditor ought to be so far transported with a curious discourse, as to leave him no time, *Or, to make one forget to clap his hands.*

A Scholar finding fault that he did not correct him; it is, replied he, because I despair of your Learning.

He said, that a small matter gave the perfection to a piece of Work, tho that perfection were no small matter.

His Servant, crying out, while he was beating him for Pilfering: I was predestinated to Steal, and to be beaten too, said he.

Observing a Fellow who belonged to a Friend of his, all bruised with beating. I see, said

said he to that Friend, the marks of thy *Philosophers* Fury.

A Young perfumed Gallant being in company where he was; who is it that smells of the Woman here, said he? *For that perfums are not so becoming to men.*

Interrogated how he Governed himself in case of injuries: Like those, replied he, that send back an Ambassador without an answer. *As if he said, without any Resentment.*

Crates pulling him away from Stilpon by the Cloak, he told him, It was by the Ears one should draw a Philosopher away. *Or, by Reason and Persuasion.*

Some Ambassadors from a Prince, having treated him, and admiring he spake never a word; they asked him afterwards, what they should tell their Prince of him: Tell him, replied he, that you have seen an old man, that could hold his Tongue at a Feast. *As a thing difficult enough*

A Disciple of *Cleanthes* asking his Master, *Cleanthes*, wherefore he drew Water; he told him, I draw, I Drink, I Water my Garden, &c. And do every thing to gain virtue, *Or, to become Wise.*

He endured the Raillery, or Scoffs of his Camarades, and when they called him Ass, he told them, he wore only the Trappings of *Zeno*. *Such he called his Doctrine.*

To those that reproached him for his Timorousness, he replied, it was that which kept him from running into wickedness. *Or, from failing.*

*Philosophers.*

He preferred Poverty to Riches. and the Labours of Husbandry to other Exercises.

Some body overhearing him chiding himself, said, whom do you talk to? To a man, replied he, that is not Wise in his Gray-hairs. Or, *that wants Wit, in old Age.*

It being said, that *Arcefilas* Banished all virtue by his discourse: He Establishes it, said he, by his Works. Whereupon *Arcefilas* hinting, that he did not love Flattery: It is true, said he, that it were a lye to say, that *Arcefilas* said one thing, and did the other.

Being asked what precept he would give his Son, he repeated that saying of *Electra*: Peace, Peace, March slowly, *Intimating Silence, and Moderation.*

A Lacedemonian saying, that Labour was a good thing; he told him, he came of a good Race. *From Hercules whose Labours were extoll'd.*

Imagining a Young man to whom he talked did not hear him, he asked him, dost thou hear me? And he replying, Yes: Wherefore do not I preceive it my self, said he. *To show that we must give some token of our attention,*

A Poet saying one day in the Publick Theater, *Those that are hurried with the fury of Cleanthes.* He replied nothing, for which the People applauding him, obliged the Poet to crave his Pardon; but he said, that *Hercules* and *Bacchus* could endure well enough to be affronted every day in the open Theater.

He said to a man that was talking to himself

self; that he should have a care he did not converse with a wicked Person. Or, *thou dost not talk, &c.* Philosophers.

Some Scoffing at his old Age: It is true, said he, I ought to have departed long since; but finding my self healthy and vigorous, I stay yet.

He took Sneezing for a Mark of too much tenderness.

Having Fasted some days to cure a distemper; he said, since he must dye once, and was now so forward on his way, he would go thorough. *And so refusing to eat, tho his distemper were quite gone, he dyed.*

Chryses being reproached, that he did not do like other men, replied, if I had done like others, I should not have been where I am. *A great Philosopher.* Chryses.

Some body enquiring of him, for a Master for his Son, he named himself, at which the other admiring: If I had known, said he, any one more able then my self, I would have named him. *And indeed, it was said, that if there were no Chryses, there would be no Stoick.*

Zenon being discovered of a Conspiracy against a Tyrant; and being put on the Wrack and examined, accused, or named, all the Tyrants Friends, and after they were all put to Death, the Tyrant asking him, if there were any other: No, said he, there are none but thy self, that hast deserved to dye. Zenon, Eleates.

He called Instrumental musick, a consort of Nerves, or rational Guts.

He said, one might know by their Dreams, whether

*Philosophers* whether one had made a Progress in virtue.

*Cranor.*

*Cranor* in his afflictions, often repeated this Verse of *Euripides* : Alas ! Wherefore alas, nothing is befallen us, but what is humane ? As much, as to say ; that man is born to suffer.

*Carneades.*

*Carneades* said, that great men Learned nothing perfectly but to mount on Horse-back, because Horses do not Flatter them.

*Metrocles.*

*Metrocles* caused all his Writings to be Burnt before he dyed, as Whimlies that deserved not to be brought to light.

He said, that Knowledge, or Sciences, were acquired by time, other things by money.

*Xenophanes.*

*Xenophanes*, said, one must either not keep company with great men, or else comply with their humours.

*Anaxarques*

*Anaxarques* said, that Justice was Painted standing by *Jupiter's* side, to shew that all the Actions of Kings were just. Or, rather those of the Deity.

While they were Braying him to Death in a Mortar ; he told them, that it was not *Anaxarque* they were Braying, but only his outward case, and spit out his Tongue in the Tyrants Face, when he threatned to cut it out.

*Pyrho.*

*Pyrho* envied the Felicity of a Hog, which eat during the Tempest, and said, that a Wise man ought to attain to that Intrepidity. Or fearlessness.

Defending himself one day against a Dog, he



he said, it was very difficult to forget the man. *Tho he believed every thing indifferent. Or, thought nothing certain.*

Philosophers.

Demetrius.

Demetrius having received a great disgrace, if I had known, said he, this had been the will of the Gods, I would have prevented them.

The Emperour having offered him two hundred Talents: You should not have made two biddings to tempt me, said he, you should have profer'd your Empire.

Demonax said, of such as neglected their minds, to take care of their Bodies, that they furnished their House, but never minded the Master.

Demonax.

He added, that men puzzled their Brains to know how the World was made, and never troubled their Heads to understand how they were made themselves, which is a much more useful point of knowledge.

He told the Athenians, who were about to set up the Combats of Gladiators, that they ought first to pull down the Altar of Mercy.

He said to a Sophister, who asked him, wherefore dost thou speak ill of me? Because thou art concerned at it. *The only means to put Calumny to silence, is to be unconcerned at it. Or, despise it.*

One asking him upon what consideration he had taken up Philosophy: upon my being a man, replied he.

He said, if Divinators could change the order of the Fates, one could not give them too much; if not, one could not give them too little. *Either credit, respect, or reward.*

*Philosophers.*

That Laws were useless, because there was no need of them for good men, and the bad were not made the better by them. *They are not really the better; but are forced to appear so, or counterfeit.*

*Epictetes.*

That Friends did more Mischief than Enemies, because one suspected them not.

*Epictetes* said, that before we put any thing into a Pot, it ought to be washed, for fear of spoiling, or losing all, *To shew we must correct our faults before we undertake the Sciences.* He comprised all Morality in these two words, Sustain and Abstain; that is to say Strength and Temperance, *There is a particular Treatise of his other Sentiments.*

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# APOPTHEGMES

O F

## *Diverse Persons.*

**D**Emades the Orator, after the Death of Alexander, compared his Army to Polyphemus, who was Blind. Divers Persons.

Dining one Day with Phocion, who fed very courly: how can a man, said he, that is satisfyed with so little, medle with Publick affairs? Or, trouble himself with the Government.

To a Prince, who did some Actions unworthy of his Dignity, he said, that Fortune had made him a Prince, and he had made himself a Sordid Fellow.

Antigonus observing a brave Soldier, whom he had caused to be cured of a long Sickness, to be less daring afterwards, and demanding the Reason of it: It is your self, replied he, that are the cause of it, by having cured me of that distemper which made me hate my life.

*Alexander*

Divers  
Persons.

*Alexander* reproaching a Pirate for his thefts, I am a Pirate, said he, because I have but one single Ship : For if I had a good Fleet, I should be a Conquerour.

*Sulpitius Gallus*, having repudiated his Wife, who had walked abroad unveiled, said in his own excuse, that a Woman of reputation ought to be known by none but her Husband.

A particu-  
lar sort of  
Musick.

Some body having heard that Musick animated *Alexander* to Fight ; It would have been much better for mankind, said he, if it had dispirited him, Or, cooled his courage.

*Themistocles* having demanded money of those of *Andros* in the name of two great Gods, Power and Justice, they excused themselves in the name of two greater, Poverty, and Impossibility.

The *Athenians* being assembled to Banish one of their Citizens according to their Ostracisme ; a poor man, not knowing *Aristides*, desires of him to write the name of *Aristides* down for him, and *Aristides* inquiring of him the Reason : Because I am vexed, said he, to hear him called the Just. The pride of that surname displeased him, tho he had deserved it.

A *Carthaginian* not daring to go to the *Romans*, because some treacherous thing had been done to one of their Magistrates ; Fear not, said the Consuls, the *Roman* Generosity secures thee from all dangers. Or, Treachery.

Those of *Numantia* chiding their Young men

men for Flying upon the approach of *Scipio*, Divers  
when they had so often beaten the *Romans*: Persons.  
This is the same Flock, indeed, said they ;  
but it is not the same Shipherd.

The Poet *Simonides*, called Poetry a speak-  
ing Picture, and Painting, silent Poetry.

Being asked, whether was better to be Rich,  
or to be wise : There would be no difficulty  
in determining this question, replied he, if  
we did not so often find the Wise-men, at the  
Rich mens Doors.

*Pausanias* intreating him to give him some  
good Counsel ; Remember, said he, that  
thou art man. *His Ambition ruining him.*

He told such as reproved him for Cove-  
tousness, that he would rather leave some-  
thing to his kindred, then Beg any thing of  
his Friends.

He said, the *Thessalians* were too dull to be  
cheated by a cunning man.

*Hieron* asking him, what opinion he had of  
the Gods : The more I think on't, said he,  
the more difficulties I find about it.

An Ambassador from the *Athenians* speak-  
ing a little boldly to *Philip* of *Macedon*; and  
that Prince threatning to take away his  
life : My Country, said he, will give me ano-  
ther that shall be immortal.

One of the Ancients said, that he who had  
got a good Husband for his Daughter, had  
gained a Son ; and he that met with a bad one,  
had lost a Daughter.

*Isocrates* used to say of two of his Scholars,  
that the one wanted a Bridle, the other a  
Spur :



Divers  
Persons.

Spur : And that himself was like a Whetstone to sharpen Knives, which does not cut it self, tho it gives other things an Edge. *Because he had made the greatest Orators, yet durst not speak in publick.*

To a Young man that loved to Work, he said, that he heaped up a Treasure for old Age.

A Talkative Fellow willing to Learn of him he asked him double his usual Price : Because, said he, I must both teach him to speak, and to hold his Tongue.

A man of much Discourse Braging at Table: if thou understoodst much, said he, thou wouldest talk but little.

Being told he took too much for teaching, he replied, that he would give twice as much to have that confidence he wanted.

*Anacreon* the Poet refusing a Princes money, said, that he would accept no Presents that should make his head ake; *But it troubles the head as much, at least, to be in want of money, as to have more then one wants.*

The Poet *Philoxenes* said, to such as wondered why he represented Women bad, whereas *Sophocles* made them all to be good; that he represented them as they really were, and *Sophocles* as they ought to be.

He quitted his Estate in *Sicily*, because of the Debaucheries of that Island, and said, he would rather lose his Estate, then his Estate should lose him.

To those that reproached him for his Birth, he said, that was part of his Glory, to be beholding

beholding to none but himself for his Fortune.

*Lyfimachus* asking a Poet what he desired of him; what ever you please, said he, provided it be not your secret.

*Pyrrhus* having sent for some Young People, that had spoken ill of him in their Cups; instead of denying it, they told him; We had said a great deal more, if we could have had more Wine. *They cunningly cast the Liberty they had taken on the effects of Drunkenness, which obtained their pardon.*

A man wrongfully accused before *Augustus*, said, after he had justified himself, that another time, he should inquire into nothing that was spoken of an honest man, but amongst such as were honest.

That Prince having composed some Verses against *Pollion*, it being admired at, that he wrote no answer; It is, said *Pollion*, because it's not safe to write against ones Master. *In the Latin it is, not to scribble against them that can proscribe.*

A Night Bird breaking *Augustus's* rest, was taken by a Soldier, who having received no reward for it, as he hoped, I had rather it should live, said he, and let it go again.

A *Veteran* who had served him very well in his Wars, coming to recommend a business of Importance to him, he gave order to one about him to recommend it for him; my Lord, said the *Veteran*, when it concerned your Service, I did it always my self, and never served you by Proxy.

*Augustus*

Divers  
Persons.

*Augustus* Seeing a Poet come towards him, who was wont to present him with *Epigrams*, made one Extempore and gave it to him. The Poet then, drawing out his Purse: The reward, said he, is not worthy your Merits, but if I had more, I would have bestowed it on you. This Action touched *Augustus* so to the quick, that he made him a very great Present, not taking notice of his confidence, which was a secret reproach for his covetousness, because he had never gratified him.

An *Artisan* to whom a *Pythagorean* owed some money, being dead, the *Pythagorean* threw the Summ into his Shop, that he might not accustom himself to withhold what was another mans due.

The *Romans* asking an Ambassador, whether, if they should consent to a peace, it would be lasting: Yes, replied he, if it be just.

Asking another, what he thought his Country-men deserved for their Revolting: What ever brave men can deserve, said he, that think themselves worthy of Liberty.

A man whose Field produced a much better Crop then his Neighbours, being accused of Witch-craft, brought all his working Utensils into Court, kept in good repair and order; and pointing to them, said, behold here is all my Sorcery, and Charms of Witch-craft.

*Cesar* willing to oblige a man to Disinherit one of his Sons: It is easier for you, said he, to make me lose them all, then to make me lose one voluntarily.

A

A wicked man Swearing before the Roman People, the Roman People Swore aloud, they would not believe him, *Divers Persons*

*Cæsar*, the day he was Murthered, said to an Astrologer, who had predicted it that day, Ha, well, said he, it is come. But it is not yet gone, said he, Or, ended.

The Emperor *Adrian* having taken an ill Secretary, it was told him, that with all his Power, he could not make an able man of a Fool.

Some Body being put to Death unjustly, said, amongst other imprecations against the Author of his Death; may he not dye, when he desires it.

A Seditious man having caused a good man to be assassinated, when he found that he was not dead of his Wounds, he Summoned him to Justice, and being asked what he would accuse him for, for being still alive, replied he.

A Roman Consul threatening a man, I have that will make thee obey, said he: And I, replied rother, have that will prevent it: Or, exempt me. *Meaning he could kill himself.*

A man who was condemned to Death, swearing he dyed innocent: No matter, said his Adversary, to he do but dye. *This made him be absolv'd.*

A General killing his Horse on a day of Battle: If I am overcome, said he, I shall want none, and if Conqueror, I shall get enough others.

While in a civil War, they were consulting

Divers  
Persons:

ing to Banish all the contrary party : This will only be a means, said one, to bring divisions amongst our selves, when we shall have no other Enemies left to keep us upon our Guard.

A Prince that had not wept for the Captivity of his Son, nor his Daughter shedding Tears for his Servant, said in excuse of it, that we seldom bemoan any but small afflictions, for the great ones are above all complaints, and expressions.

*Euripides* reproved by the People in the Publick Theatre ; it is to instruct you that I write, said he, and not to receive Instructions from you.

Complaining to a Poet that he had been three days about making a few Verses, and the other telling him, that he made a hundred in a day : And thine, said he, will last, or live, but three days, and mine to Eternity.

*Adenander* said to an ill Poet, whom they Crowned in his stead : Doest thou not Blush at thy Victory ?

A Poet being asked, wherefore he did not rather chuse to be a Barrister, since the gains was much greater : It is not at the Bar, replied he, as on the Stage, where we can make the Actors say what we please.

A Musician whose Songs were not acceptable, said to comfort himself, that he Sung for himself and the Muses : another said, he valued not a Publick approbation, he desired none but his own.

Some



Divers  
Persons:

Some body at a combate of Gladiators, seeing the People cry out, upon a great Blow a Gladiator had received, tho he that was wounded said nothing: Just thus it goes with the World, said he, those that undergo most say little, whilst others make the noise.

A man excessively Fat and corpulent presenting himself to make a Speech to appease a Sedition, they all burst out into Laughter: Sirs, said he, you Laugh because I am so overgrown; my Wife is yet much bigger then myself; notwithstanding when we agree together, one Bed contains us both very well; but if we fall out, the whole City is not wide enough to hold us, *This appeased the Sedition.*

A man saved as it were by Miracle from great Peril and Danger, cried out, To what doest thou reserve me, Fortune? *As distrusting her very Favours.*

It was the saying of a Prince, that we must dispence with Justice in small matters, to keep it in greater. *Or do Justice in great Occasions sooner then in small.*

It hath been said of Tyrants, that he that was much feared, had much to fear.

An Actor walking on his Tip-toes, to represent the great *Agamenion*, they called out to him and said, he made him tall, but not great, and that he ought to seem pensive, and contriving.

Or, a man  
great and  
not a great  
man.

Another reproved by the People for not keeping enough Gravity when he acted the part of *Hercules*; he pulling off his Vizard, told them aloud: You Fools, I am acting a

Divers  
Persons.

Furious person. *He was to act Hercules Furens.*

Another acting *Oedipus*, his companions said, you see plainly. *As not counterfeiting a blind man well.*

One of the Ancients said of the *Romans*, that they did undergo Evil better then good Fortune, and Labour better then Idleness. *It may be said of all Nations, and almost of all mankind.*

A Philosopher said, we choose evil, when weary, or cloyed with good. *This is very true in the change of Modes, and many other such like things.*

Some body said to a Prince, who made them drive away the Flies, That those were not the worst. *He meant Court Flies, or Flatterers.*

One said, the best Fish were those that did not smell too much of Fish. *As much may be said of wild Fowl; the best, or most convenient Navigation, is along the Shoar; and the pleasantest walking, near a Rivers side.*

A Prince pretending to find fault with some Pictures in a Painters House, the Painter told him, he made the very Prentices Laugh at him, whereas they had a respect for him, while he said nothing.

Another having Painted a Bunch of Grapes so well, that the Birds came to peck at them: His Antagonists to out-vie him, Painted a Curtain so dexterously, that the first coming to see it, went to draw aside the Curtain that he

he might see the Picture, and finding his mistake, acknowledged he was out-done : For , Divers  
Persons?  
said he, I only cheated the Birds, and you have cheated, or deceived a man.

Another time having Painted a little Boy carrying a Bunch of Grapes in his hand, and the Birds coming to eat them likewise, he said, the Grapes were livelier Painted then the Boy; otherwise the Birds durst not have come so near.

Some admiring to see vast quantities of use-  
less Household-Stuff at a Rich mans, he said,  
a man is Rich only in these, viz. in super-  
fluous things.

An excellent Sculptor having made two  
Figures, one according to the Rules of Art,  
the other by the directions of the people;  
the first being most admired, he said, that it  
was the people had made the other. *As done by  
their directions.*

Some body going about to deface a Tyrants  
Picture; he was told, that he ought to make  
War against the Tyrant, and not against the  
Painter.

Some certain Soldiers being terrify'd at  
some Prodigies : Leave the consideration of  
those things to the Astrologers and Sooth-  
sayers, and their Captain, and do your du-  
ty.

A General that had done eminent service  
for his Prince, being Poysoned upon Suspici-  
ons, or the like occasions; said, this we get  
by great men, in serving them. *Thus many  
have Perished through jealousy, or fear.*

Divers  
Persons.

One taking some Security or Writing from a Friend to whom he lent money ; said, this is not because I would demand it as a Creditor, but as a Friend.

A man that looked very ill, showing his Doctor a Sore-finger : 'Tis not there thy distemper resides, go and make thy Will.

One seeing a man fallen into a Well, and asking him how he came in there : That is not the question, replied he, but how to get out.

A Physician having cured a Patient, and the Patient another time using the same Medicine without effect ; 'Tis, because it was not I, said he, that prescribed it. *It was to let him know, that it is not enough to know the Receipt, but the Season and other Circumstances to apply it.*

It is said, that the worst of all Winds, are those which uncover us. *Because they take a way that which was intended our Shelter.*

A Lady meeting her Gallant who had forsaken her, after he had given many Rich presents : Why, said she, will you lose all you have bestow'd on me?

A Woman wooed by her Husbands Murtherer, agreed to Marry him, at which some admiring : It is to revenge my self the more securely, said she, and Poyson'd him.

One about to Marry a handsome Woman, but ill spoken of, he was told, That in Marriage, he was not only to consult with his Eyes, but with his Ears also.

One having preferred her Brothers safety, before either that of her Son, or her Husband, said,

said, that she might have other Sons, or Husband; but no Brothers.

An old Woman wishing long life to a Tyrant, said to such as wondered at it; It is for fear lest a worst succeed him. *Old Women are great observers of Proverbs, and this is one, seldom comes a better.*

A Sick man fretting at every thing, was told, the things you find fault with are not ill, It is your self. One of the Ancients speaking of Voluptuous pleasures said, we taste Honey only with the tip of the Finger.

A Gouty Fellow said, he had Hands and Feet only to endure pain. *Because he would not use them.*

Some endeavouring to make a man in trouble Laugh: The afflicted, said he, are not to be comforted but with Tears.

An Orator that had not confidence to speak in publick, said to excuse himself, that he was not afraid of others, but of himself.

A Grammarian told an Emperour, who spoke a word that was not Current, or in use, that he might make a meer Stranger a free Denizon, but not a Syllable with all the power he had.

A Widow excusing her self because she did not Marry again, said her first Husband was still living in her Heart.

One of the Ancients said, that he that hated Vice, hated men, because they are vicious. *It is also said for another Reason, that we must hate the Vice, but not the Person, Because man ought not to be the object of our hatred; but the*

*defects*



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Persons.

*defects he is subject to, from which being purged, he becomes most justly an object of our Love.*

A Lady being asked, which was the best complexion: she replied, Bashfulness. *Or a Blushing Modesty.*

One of the Ancients speaking of the times he lived in, said, that formerly they reckoned but Seven wise men; but now every one thought himself one.

Another speaking of Riches said, that it cost but little to heap up much, and much to heap up little. *Because when one has nothing it is hard to bear up any thing; but when one hath some, it is easie to make it more.*

Papinian told an Emperour, who would needs oblige him to defend a Parricide, that it was easier to make one, then to defend one.

One of the Ancients compared the Dialectick Art, to the Spiders Webs, wherein there is much curiosity, and little solidity. *Another compared it to the Cray-fish where there is more picking then meat. Another to a Thorn bush, which pricks where ever one touches. Another to fish full of little Bones.*

One told a Treacherous Fellow, he was glad to be his Enemy, because his Malice was only against his Friends.

Another said, that one must no more expect a kindness from a Usurer, then an answer from a dead man.

Of one who was Prodigal of his favours, it was said, that of Virgins, he had made them Courtezans.

A Prince told his people, who desired Divers Bloody Spectacles that he did not delight in Persons. Cruelty.

*Xantippe* said of *Socrates*, that he always returned home, with the same Countenance as when he went forth.

A Blind man said, that the night had it's Pleasures, as well as the day.

One of the Ancients said, that good sense was the part, or perfection, of an Orator, and that the voice and gesture were to be reserved for the *Comedian*.

A Father being reproached that he expended too much in the Education of his Children, said, he would give all he was worth to make them more virtuous than they were.

When some would have engaged a Philosopher to talk at a Merry, or rather a Drunken Meeting, he said, it was not time then to tell what he knew, nor did he know, what it was then time to tell.

*Pompey* telling a Young man that had undertaken a Friend of his, that nothing remained now but to attack him: Give me security, said he, that you will not trouble the Commonwealth, and I will do it.

A Consul haranguing with great Acclamations against the Power of *Pompey*: You do well, said he, to applaud what I say at present, for very shortly you will not have so much Liberty.

A man whose Friend had refused him some unjust favour, telling him he would have nothing to do with his Friendship, since it

Divers  
Persons.

was useles to him: Nor I with thine, replyed he, since it cannot be maintained without injustice.

Theyoung-  
er.

*Polybius* advised *Scipio* the *African* never to go out of the Court, till he had obliged some Body; which he called making a Friend.

A Captain coming to demand the Consulship for *Augustus*, said to the Senate who refused it: Here is that which will give it him, laying his Hand on his Sword. *Others* name *Cæsar*, instead of *Augustus*.

A *Tarentine* observing the Citizens make merry while they were threatned with a Fierce War: said, courage, good people, you do well to rejoyce now, for in a short time you will have no cause for it. *As the Proverb* has it, *a short life and a merry.*

*Cineas* asked *Pyrrhus*, who was every day undertaking some new enterprize, what he would do in the end: Then I will rest my self, or live at ease, said he: What hinders thee, replyed *Cineas* from doing that now?

A General boasted otherwhile, that he had never made his Citizens put on Mourning. *It cannot be said so of Pericles, but must be some other.*

The Son of *Papyrius* earnestly importuned by his Mother, to tell her what had been done in the Senate: They debated, said he, whether a Husband should be allowed several Wives, or the Woman several Husbands. *He was applauded by the Senate for finding out this feigned Story, to avoid discovering the secrets of that Council, tho it begot a great deal of trouble in Rome.*

One

One of the Ancients said, that Wine was the Looking-glass of a man, *Because it shews us the very bottom of his Soul.* Divers Persons.

A Musician used to make such people Sing before his Scholars as had no skill in Musick: To teach them, said he, how they must not Sing.

Some body pursued by his Son to the very Door: Stop, said he, for I pursued my Father no further.

An Orator being asked, what Master he had had to teach him his Art, replied, the Bar. *A great Painter said, the people.*

A Prince told his Mother, who would engage him to do some unjust thing: She made him pay dearly the nine Months she had carryed him in her Womb.

Another to whom all things succeeded well: It is your best time now to dye, said some, while the Splendor of your life is not clouded with any Misfortune. *And therefore the Ancients held, that such as were beloved by the Gods dyed Young.*

As some were advising to break down a Bridge that the Enemy might not escape: You ought rather to make two, said others, that they may retreat the sooner. *The decision of this question depends upon the consideration of their forces.*

To a Father who bemoaned his Son too much; it was said, if you did not weep for him before he was Born, why do you weep so now he is dead.

One of the Ancients said of Thieves, that the

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Persons.

the little ones lay in Chains, whilst the great ones triumph'd in all abundance.

The People absolving a Criminal whom *Cato* had condemned, said in excuse, that he was punished enough by having displeased *Cato*. Or, *having his ill will.*

That *Roman* being asked what usury was : A long Death, replied he.

Of cruel and jealous Princes it hath been said, they might rid themselves indeed, of all whom they suspected, yet could they never destroy their Successor.

It being marvelled at that a man should bestow his Daughter on his greatest Enemy : It is to be revenged on him, said he.

Of a man who Counterfeited the Fool to save himself : It was said, he had been one, if he had not done so. Or, *a Fool, if he had not plaid the Fool.*

A Prince refusing to give Battle, because the Omens were not favourable : Do you give more Faith, said an old Captain, to the Intrails of a Victime, then to my Experience?

To another, who upon the same account, made a doubt whether he should keep an important Place, or not, it was said : If he be a Soothsayer he should surrender it, and keep, or, defend it, if a Statesman.

A wicked Fellow affirming something with an Oath, they cryed out, That they were not to give credit to Oaths, but to Honesty, Or, *Probity.*

A Prince being commended for several virtues, which he wanted : I will do all I can possible,



sible, said he, that you may not prove Lyers. Divers

The Ancients said, that to blame any one before his Face, was Impudence; and to Praise him was Flattery. Persons,

A Philosopher weeping at the loss of a Son : It is Nature, said he, that sheds these Tears, not I.

The City of *Athens* was wont to be compared to a Curtezan, whom some are content to entertain a while but none loves to Marry withal.

One repeating to another some injurious things that had been spoken of him: They had not been told to thee, said he, but that they knew thou wouldst tell them again.

A Lady of quality, said, she had gained her Husbands favour by doing what pleased him, and concealing what did not please her self.

Some admiring a man did not cause himself to be sent to the other World, in his extream old Age, ( as the Custom then was ) it is because, said he, I have no cause to complain of it.

Another said, it was fit to continue life, till one found by Experience, that Death was more to be desired then life. *The Ancients made away themselves in their afflictions.*

Another said, that there was nothing more Charming then Beauty: Nor nothing that decayed so soon.

*Cesar* leading *Cato* Prisoner, a Senator, cryed out, that he would rather be a Prisoner with *Cato*, then at Liberty with *Cesar*, and followed him to Prison.

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Persons.

A Philosopher said, he did not abstain from Lusts, out of Temperance, but of Pleasure. *Because of the smart that attends it.*

It is said of old, of the Multiplicity of Laws, they are Marks of the Corruption of a Nation; as the great numbers of Physicians are a sign of many diseases.

A Judge refusing a Present from a Party : Said, it was, for fear he should shew himself either ungrateful or unjust.

A Philosopher being asked, wherefore he had not Learned Mulick : We do not find, said he, *Jupiter* either Singing, or playing on a Fiddle, like the other Petty Deities in the Poets.

Another said of the *Grandeess*, that they do all they can to lose the use of their Feet and Hands, which is the greatest Curse that can befall a man. *Because they make their Servants put on their Shoes and Cloaths, Ride in Coaches : and in a word do all they can by the Ministry of others, while their own Laziness destroys, or weakens them to inability of their natural Functions.*

Some Body complaining one day of his mean Fortune, he was told, that whoever was not content with a little, would never be satisfied with a great deal.

A Philosopher accused for corrupting such as frequented him : It is, said he, because they take that with their left hand, which I present them with my right.

A Learned man submitting in a point disputed with an Emperour, said, it is not safe contending with one, that hath twenty Legions at his command. A

A Young Prince being admonished to forbear Fighting, or, making War, till he were of riper Age: I am afraid, said he, I should lose my courage with my Youth.

A Conqueror sending to demand money of some to Purchase their Peace: They answered, that they had no money to buy a peace withal; but they had Swords to defend it.

The wife of *Phocion* dressing her self very modestly, said, her Husband was her Ornament and Bravery.

One of the Ancients said, that it were easie for one to become Rich, if one would become wicked. *This alludes to the Proverb, poor and honest.*

Another said, upon the consideration of *Plato*, and *Denis* the Tyrant, whereof the one went into *Sicily*, and the other was a School-master in *Corinth*: That it was not so strange to see a Prince dethroned as a Philosopher ambitious, viz. *A true Philosopher.*

A Courtier said, he profer'd his Service to all the World, but performed it only to that that deserved it.

An ill man, holding his peace in company; it was told him, that a wicked, or Treacherous man's silence, was more to be apprehended then his discourse.

It being inquired of an old man, how long he had lived; But a little time, replied he, and many years. *It being no living, while we live not in ease.*

Another being asked whether he desired to dye, said, it is good to be always ready to quit a falling House.

One

Divers  
Persons.

One restored from a long Sickness, said ; it was but troublesome to begin the Journey again, which must be gone early or late. *Or, a trouble to return back when he was almost at his Journeys end.*

A Statesman was wont to say, that in Counsel it was not so proper to debate what should be done as what could be done. *Or, not what was in their wills but in their power.*

Philip of Macedon being at Variance both with his Wife, and his Son, and asking of Demarat, whether the Greeks were in unity ? It becomes you well, said he. my Lord, to inquire after the disorders of the Grecians, whilst you are at discord in your own Family.

When some would have persuaded a Prince to resent an Offence committed by a Drunkard: Would you be angry, said he, with a man for running against you, if his Eyes were Blind-folded?

A Prince driven from his Throne, cryed out, that he never knew his Friends from his Enemies, till it was out of his Power to do them either good, or harm !

A Declamator having made a very tedious discourse of the Art of War before an Eminent Captain, the Captain told him, he had never seen any thing so insolent. *It being very impertinent to speak of those things before a man that understands them better then our selves.*

An Orator said of an arrogant Fellow that shewed but little respect towards his Prince : He thinks it reflects on his Honor to stand in fear of his Sovereign.

One

One of the Ancients said, that those that love too much, were more troublesome to those they loved, then those that hated them. Divers Persons.

Some wondering at the great Poverty of an Orator ; it is because I know the Art of speaking, better then the Art of getting said he. Or, *I have Study'd to speak well, not to grow Rich.*

A great Captain fallen from his Seat just before the beginning of a Battle : Courage, said he, 'tis a Sign we ought to be sitting no longer, but stand up to our business.

A great talker that disturbed every mans Brain in the Company, was told, that he would certainly speak less if it were but as much trouble to him to prate so, as to them to hear it.

A Courtier who had heaped up a great deal of Wealth, said, it was by returning Thanks, when they did him injury.

A Prince inquiring of a Philosopher how he should do to reign a long time : You must, said he , do good to all and trust but few.

As Nero was putting to Death the Confederates in a conspiracy against him, asking an Officer of his Guards, wherefore he joyned with them : Because, said he, I could find no other remedy against your Crimes. Another told him, I loved you while you deserved it ; But I hate you since you are become a Parricide , Buffoon , Coach-man , and Incendiary. *He delighted in driving a Chariot, and set Rome on fire.*

A Prince that was too easie having succeeded



Divers  
Persons.

ed a Tyrant, it was said, that it was a great unhappyness to live under the rule of a Prince where nothing was permitted; but it was not a less to live under the reign of one that permitted every thing.

A Prince admiring the curious Household Stuff of a Private Person; and asking him where he had gotten all that: When we enter under anothers Roof, said he, we should be Deaf, and Dumb.

A man much applauded for an Act of Valour, said, he had only lent his Arm, and the Deities had done the Execution.

A Philosopher said, we ought to desire of the Gods, only, Beauty, Health and Wealth; for the rest we might attain our selves.

The General of an Army taking the Treasure out of a Temple to carry on his War: I will restore it, said he, out of the Enemies Spoil.

One of the Ancients whose Books were ordered to be Burnt, said, they should Burn me too, for I have them all by Heart.

A Philosopher accused for not Sacrificing; said, I did not believe the Gods had any need of Sacrifices.

The same coming to a man who was inconsolable for the Death of one, told him, that he would undertake to raise him to life again, if he could name him any three Persons that had not thus mourned for some Body.

A Person desiring to lead him to the Temple to give thanks to the Gods for restoring his Son to Health: Doeſt thou think,  
said

said he, that the Gods cannot hear us from this place.

A Roman Senator willing to revenge himself of a Cynick, that had Scoffed at him for having his Hair pull'd off by the Roots : For his punishment, said the same Philosopher, you should do the same to him.

One of the Ancients said of the *Italians*, that they resembled Slaves, of which the subtillest are ever the worst.

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T

Apophthegm

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# APOPTHEGMES

Purely

## PLEASANT.

Pleasant.

**S** *Emiramis* having caused to be Written on her Tomb, that whoever of her Successors was in want of Money, should find some there : *Darius* having broken it open, found nothing but these words, Without an extraordinary covetous desire, thou couldst never have been so base as to rake into the Sepulchre of the dead. *I have taken this for a raillery, as well as Erasmus, for altho there were some kind of Sacrilege in this Act, yet it was the custom of the Eastern Princes to enclose their treasures in their Monuments.*

*Sardanapalus* wrote on his Tomb, that he carryed away nothing with him but what had served him in his pleasures. *Others say there was, Drink, Eat, and be Merry, for all the rest is nothing.*

*Cressus*

*Cressus* said to *Cambyfes*, who would needs equal himself to his Father, that he had not yet got a Son like him. Pleasant.

The Young *Cyrus* inviting the Lacedemonians to quit the allyance they had with his Brother, to joyn with him, amongst other Reasons alledged, that he Drank better then his Brother, as a token of his Strength and Courage.

A King of *Thrace* said, that he thought himself no better then his Groom, when he was not employed in a War.

Another bestowing a Lyon upon one that had presented him a Panther, told him he had no Reason to complain because he was paid in his own Coyn. But a Private man bestows more when he gives a Lyon, then a Prince that gives a Panther. Which I have added to make an Apophthegme, of what was but an Example.

The *Athenians* having out of respect made him a Citizen of *Athens*, he made them Citizens of *Thrace*, to return them, said he, like for like. As valuing his Country, as much as they did theirs.

The Ambassadors of *Philip* of *Macedon* meeting with *Silure* who was currying his Horse, King of *Thrace*. or, dressing him, he asked them whether their Master did the like; and they answering, No: How then, said he, dares he be so bold as to attack me? *Aristotle* proves very clearly, that the most brutish are not the most brave, as this Barbarian believed.

Having heard a most excellent Musician, he said, the neighing of his Horse pleased him much better.

Pleasant.

A Grammarian who undertook to find fault with Homer, complaining one day to Hieron that he had not enough to keep a serving man : How can you have the confidence, said he, to reprove a man, that maintains above ten thousand People, so long after he is dead?

Denis the Tyrants Subjects, complaining that he employed a wicked man : That is, to make them hate some body else more than my self, said he : *It might have been said, that is to turn their hate from me, upon him ; but in that is contained a kind of instruction, which belongs not to this place which is only for pleasant sayings.*

The Ambassadors of Corinth having refused his Presents : You are greatly to blame, said he, to deprive your selves voluntarily of the only good thing that Tyranny can do.

A Musician complaining that he gave him nothing, after many great promises he had made : Then we are quit, said he, for you have Flatter'd and tickled my Ears with a Sweet sound, and I have fed you with fair promises.

Having the Wind favourable at his return from Locrida, where he had Plundered the Temple of Proserpine : You see, said he, how the Gods favour the Sacrilegious. *I have put this amongst the pleasant ones, because the Reason is not solid.*

He took away the Mantle of Gold which Hieron had sent to Jupiter Olympus, and to excuse it said, that it was too cold for Winter, and too heavy for Summer.

He likewise cut off Esculapius his Golden  
Beard



Beard upon a pretence. that it was not decent Pleasant.  
the Son should wear a Beard, the Father having none. For Apollo was Painted Beardless.

Taking away the Offerings that were for the Gods, he said, that being so good as they were, one might make use of their goodness, and accomodate ones self with those things that they stood not in need of.

The Inhabitants of a City besieged by *Azathocles*, crying out to him from their Walls: Where wilt thou find money to pay thy Army, poor Potter? He replied without any passion, In your Purses: And having gained the place, Hereafter, said he, if you affront me, I will not call you to account, but your Masters. For he sold them in chains, as they did Slaves.

Those of *Ithaca* complaining that his Mariners had Stolen some Flocks upon their coasts: We have, said he, more Reason to complain, for your Prince not satisfied to *Ulysses.*  
*Polyphemus.* take away our Sheep, put out our Shepherds Eye.

An impertinent Barber asking of *Archelaus*, King of *Macedonia*, how he would be Trimmed; In silence, said he, Or without Babbling. One of the Beauties of an Apophthegme is to hit, where one does not expect.

Some body at a Feast having made Courtship to a Lady somewhat aged, who had been illustrious for her Beauty; saies that Prince, some Beauties, are handsome in their very Autumn. As the setting Sun, looks oft times Rich and Glorious.

Pleasant.

A Musician impatient because he gave him nothing, turned his looks towards him and Sung these words; *Thou lovest money, bred in the base Earth*: but he without concern, replied: Doeſt thou think ſtrange that I ſhould love it, when thy ſelf does even pine to Death to get a little from me?

After the Battle of *Cheronea*, *Philip* of *Macedon* having ſet at Liberty all the *Athenian* Priſoners; they farther deſiring all their Equipage: I think, ſaid he, they believe we did not Fight in earneſt.

Having received a wound near his Throat, and his Chyrurgeon beging every day ſome new grant of him: Take all thou deſireſt, ſaid he, for thou holdeſt me by the Throat. *I have accomodated it to our Language.*

Upon a difference between two Rascals, who mutually accuſed each other of great Crimes, he Banished the one, and condemned the other to run after him.

Another making complaint to him, that the *Macedonians* called him Traytor, as indeed he was; it is becauſe they are ſo unmannerly, ſaid he, as to call things by their true names.

A Perſon to whom he had ſome obligation, denying to accept of any thing from him: Do not, ſaid he, deprive me of the quality of invincible, by endeavouring to vanquiſh me in Courteſies.

Going one day to Dine abroad, with more company than the entertainer expected; when he obſerved him to be a little ſurprized: Let

us,

us, said he, reserve a corner, for the second Pleasant, Course, which made them leave some remainders.

*Alexander's Army being ranged in Battalia, the Generals came and asked this Prince whether there were any thing Omitted: Nothing, said he, unless it be to send for Barbers to shave the Soldiers because their Beards are too long. I have taken it for a raillery, for they have something else to do in a Battle then to take an Enemy by the Beard. Tho it might be done at a wrestling.*

Seeing a very little Fire made for him in the Winter: Bring, said he, more Wood, or Incense. *That he might either warm himself, or offer Sacrifice.*

When he proclaimed himself every where to be the Son of Jupiter, his Mother wrote him word, he should forbear setting her at odds with Juno. Or, of making Juno jealous.

*Antigonus* would by no means suffer the Athenians to give the Freedom of a Citizen to one of his people: For fear, said he, lest I being in wrath, should strike a Citizen of Athens.

Being reproached that he fled after a defeat: No, said he, but I am seeking an advantage, which lyes yonder behind.

Interrupting one that was making a speech, to ask him some question: And finding it put him out: Is it because that was not in your speech, said he.

Being informed that they had Lodged his

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Son at a Widdows who had three handsome Daughters ; Let them remove his Lodging ; said he, for he is too hard beset.

Some body that was short sighted having Written a letter to him in very large Characters : A Blind man, said he, might read this.

Desiring a Lady of Pleasure to Sing, who was somewhat stricken in years, he asked another Lady, what she thought of her : That she is old, replied she. *He inquired of the Musick, she answered of the Person.*

Having surprized the Poet *Anaxagoras* while he was Frying of a Conger : Doeſt thou believe, said he, that *Homer* busied himself in Frying of a Conger when he was Writing the Acts of *Agamemnon* ? And do you believe, replied he, that *Agamemnon* had nothing else to do but to inquire whether any one were Frying a Conger in his Camp?

*Demetrius* after the taking the City of *Megara*, having told *Stilpon* the Philosopher, that he left him his City free, or, at Liberty : True, said he, for you have carryed away all the Slaves.

*Lyſimachus* reproaching *Demetrius* his love to a Curtezan, he replied, that she was Chaster then his *Penelope*. *Because his Wife had an ill report.*

The same shewing that Princes Ambassadors, some Bruises he had received in a Combat against Lyons : *Demetrius*, said they, has other-gueſs hurts, by the Bitings of a mad Beast. *They mean a Curtezan he entertained,*  
who

who used to Bite him, when she made much of Pleasant.  
him.

*Antipater* said of the Orator *Demades*, already grown old, that nothing more was left of him, then of the Beasts that were Sacrificed, the Tongue and the Belly. *Prating, and Gormandizing.*

A Philosopher reproached for his Banishment, said, it was because his Country could bear him no longer, no more then *Semele* could *Bacchus*.

*Hannibal* having drawn the General of the Romans into an Ambuscade, from which *Fabius* who was incamped upon the higher Grounds having rescued him: I believed, said he, that Storm which was gathering on the Hills would break down upon us at last in the Plains.

*Fabius* having retaken *Tarentum* after the same manner that he gained it: *Rome*, said he, hath it's *Hannibal* also?

A Roman who had lost *Tarentum*, boasting that he had been the occasion of it's retaking: It is true, said *Fabius*, for if thou hadst never lost it, it could not have been retaken.

*Craffus* already old, reproaching *Dejotarns*, that he began to build very late: And thou likewise, Captain, said he, to make War. *These two being very aged, the one founded a new City, and the other marched against the Parthians.*

One who had disdained *Themistocles* in his Youth, seeking after him when he had laid those thoughts aside: We have both of us repented



Pleasant.

pented, said he, but too late.

Speaking of his Son, who was yet but a Child, he said, that he alone had more Power then all *Greece*; for my Mother, said he, does any thing that he will have; I do every thing my Mother desires; the *Athenians* do what ever I require; and the *Grecians*, all the *Athenians* ever have a mind to.

An old Lady reproaching *Pericles* for somewhat, he made her no other reply; but, That it did not become an old Woman to pretend to beauty.

Of the Island *Agina* he said, that it was a Thorn in the Eye of the Port of *Athens*.  
*Lying too near them.*

*Alcibiades* understanding that he was Labouring to give in his accounts; why does he not rather endeavour to give no account, said he. *This is but jesting, for a man of honor is bound to give an account of what he hath received.*

*Chabrias* accused of Treason joyntly with *Iphicrates*, did not forbear Eating and Drinking daily in Prison, for which *Iphicrates* rebuking him: Hadst thou, said he, rather dye Fasting, then after Dinner?

One of *Phocion's* Friends, being condemned with him, desiring himself to take the Dose of Poyson first: I must not deny him at Death, said he, whom I never denyed any thing in all my life.

There being too little of the Poyson left, because of the great number of condemned Persons, he made Signs to one of his Friends  
to

to lay out the money it would require to have more : Because one cannot so much as dye, said he, at *Athens* without expence. Or, for nothing. Pleasant.

*Epaminondas* said of a Soldier too much overgrown, that he would need two or three Bucklers to guard his Belly.

An Ambassador reproaching the *Thebans* with *Oedipus*, and the *Argiens* with *Orestes* : It is true, said *Epaminondas*, they were Born amongst us, but we drove them hence, and you entertained them.

The *Lacedemonians* extending to great length, their accusations against the *Thebans* : How I am troubled, said he, that for our sakes you have left off speaking *Laconically*. That is to say, briefly.

A Prince promising the *Athenians* to help them to meat for little or nothing, because he intended to Plunder the Enemy of all : And we will boyl it for nothing, said *Epaminondas*, for we will set Fire all about.

One that was not very Fortunate in his own Marriage, advising him to Marry : In that, replied he, I shall hardly take your Counsel, Or, follow your Example. He added, That a single life gave this advantage, that a man might be the Bolder to dye for his Countries Service.

Of a man that dyed during the time the Battle of *Leuctres* was fought, he said, he wondered he could have leasure to dye in a time when they had so much to do.

*Demosthenes*, said to a Thief who objected that

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that his discourses smelt of the Lamp, *Meaning Study and Labour*: I know, said he, that you are vext that I keep my light in the Night time. And to a Prodigal Fellow who had consumed all his own Estate, and found the same fault: You know that Oyl hath cost you more then ever it did me. *Meaning his Gaming by Night, as the other Studied.*

When *Archias* who had been a *Comedian*, advised him, to forsake the Temple wherein he had Sheltred himself, and put himself into *Antipater's* hands: He told him, he was no better an Orator, then he had been a Comedian; and that as he had never satisfyed him in one of his Qualities, he should never persuade him in the other.

*Romulus* having Drank but very little at a Feast, it was told him, that if every Body should Drink like him, the Wine would be very cheap: Not at all, said he; but very dear, for every one would Drink his fill. *Or, as much as he could.*

*Flaminius* having sent to demand an interview of the *Macedonian King*; and that Prince refusing to come without Hostages, as pretending he was alone, whereas the Romans had many other Generals; I know he is left alone, said he. *Because he had put all his Relations, to Death.*

He said of *Philopemen*, who had great numbers of Horse and Foot, but had no money to pay them, that he had Arms and Legs, but wanted a Belly. *That which made this raillery the more pleasant, was that Philopemen resembled such a Figure.*

Cato

*Cato* the *Censor* making a harangue against the Luxury of great Tables, said, He knew not how to make himself be understood, or heard, because the Belly hath no Ears. He added, that he marvelled how a City could subsist, where they sold a Fish for more then an Ox. Pleasant.

Jesting upon a Debauched Person, who had eaten up all his Inheritance which lay along the shore, he said, That he was more unmerciful then the very Sea, because he had swallowed what that had spared.

It being debated with much heat in the Senate, whether they should send back all the old People that had been Banished, to their own Cities: To much purpose, said he, we make all this bustle to know whether these old people should be Buryed at their own homes, or in *Italy*. And when *Polybius* propounded the Restoring them also to their dignities: He does, said he, like *Ulysses* who would needs return into the *Cyclops* Den, to recover his Girdle. Which intimated, that in contending for all, he would venture to lose all.

A Roman who had Written their History in Greek, desiring pardon if he had not succeeded well in a forraign Language: That were but fit, said he, if thou hadst Written it by a decree of the *Amphictyons*. As who should say, by an act of Parliament.

Of three Ambassadors, whereof one was a Fool, and the two others had the Gout, he said, that Embassy had neither Feet, nor Hands, nor Head. It is a little changed for the better in our Language. He

Pleasant.

He said, to evade making Friendship with a voluptuous Person, that he could not love those whose appetite was Sharper then their Wits; *Or, whose tast was more exquisite then their judgements.*

A Magistrate suspected to have Poysoned some body having propounded a most pernicious Law: I cannot tell which is of greatest advantage, said he, either to Drink of the Liquor thou givest, or to consent to the Laws thou propoudest.

One that carryed a piece of Timber which hit him, crying out afterwards, Beware: What, said he, dost thou mean to hit me again? *Or hast thou any thing else to be aware of?*

Of a Woman who had a lewd Debauched Son, he said, that when ever she Prayed for him, she made imprecations against the Common Wealth.

He said, he did not love those Soldiers who used their Hands more then their Feet on a March, and their Feet more then their Hands in a Fight, and Snored louder then they talked. *Thieves Cowards and Gormandizers.*

Young Scipio. A Soldier that had not been in the Battle, saying he stay'd behind to guard the Camp: I do not love, said Scipio, those that are so over-careful of their Baggage. *Or, I do not love so much Circumspection in a Soldier.*

One of his Friends putting in for the Consulship, having waited a long time for Pompey, who had promised them his assistance, they were informed that he made a party for himself: What do we stay here, said he, for a  
Piper



Piper, as if we expected the assistance of the ~~Plasmt.~~ Gods, and not of men? Pompey was reported to be the Son of a Piper, and in their Service of the Gods they made use of Flutes, or Flageollets.

Speaking against their Stoves and Baths, he said, None but Horses wanted Washing and Currying, because they could not rub down themselves.

When he was Cenfor he condemned a Young man to pay a Fine, for making a Pasty that represented *Carthage* while it was yet besieged: Because, said he, thou hast deprived me of the Honor of taking *Carthage* first.

A wicked Fellow asking the *Proconsul Scævola* for an employment in his Province: Thou dost not know, replied he, what thou desirest; for where canst thou find a better place to become Rich then in *Rome*, where all sorts of Vice and Corruption are in their height?

*Sylla* giving some money to an ill Poet, who presented him with some Verses of his asking: Told him, when he was returning thanks; 'Tis on Condition that you scribble no more.

*Pompey* angry at *Cicero's* raileries: I would, said he, that he were still our Enemy, that he might fear us at least, if he did not respect us.

As they were Boasting of *Cesar's* Power, he said, that only by stamping with his Foot on the Ground, he could raise up Legions.

Pleasant.

Cato observing in a cause the railleries which Cicero made against the Stoicks : We have, said he, a pleasant Consul. *Hinting, that it was not becoming a Consul to make such railleries: But Cicero was not therein quality of a Consul, but of an Advocate, and indeavoured to invalidate the Authority of Cato, who was of that Sect, which by this means he did effect.*

Some body having reported, that a wicked Villain was dead ; Cicero said , when the News proved false ; the Devil take the Lyars.

It being afterwards doubted again ; well, there is yet good hopes, said he ; and the Freeman of him who was said to be dead , coming with the news that all was well, why then he is certainly dead, replied he.

A Fellow whom they judged to be an African, telling him that he did not hear him : And yet your Ears are bored, said he *The Africans wore Ear-rings.*

An ignorant Lawyer, who came in as a witness, being asked a question, and answering, that he knew nothing of it : Thou thinkest perhaps, said he , we are speaking of Law.

*Metellus* reproaching him, that he had lost more by his witnessing against him, then ever he had saved by his pleading for him : That is, said he, because I have more truth then Eloquence. *Or, my integrity is greater then my Eloquence.*

The same asking him, by way of reproach for the meanness of his Birth, who is thy Father

ther? He replied, it would be harder to guess who is thine, *Because his Mother had an ill Fame. These two Apophthegmes are elsewhere, but only by allegation.*

*Hortensius* the Orator, saying to him by way of answer to some of his Raileries, That he understood no Enigma's: And yet you have a Sphinx at home, replied he. *To twit him how he had been corrupted with Bribes, amongst which was a Sphinx of great value. This was a Monster that propounded Riddles.*

Of a man who had very ill favoured Children, he said, that he Married in despite of *Venus*, and the Graces. *In the Original, it is said Apollo.*

Some body who had made his escape out of *Cæsars* Camp, having left his Horse behind to avoid Discovery: He hath taken more care of his Horse, then himself, said he. *As believing Pompey to be the weaker.*

After the Battle of *Pharsalia*, some body saying, there were Seven Eagles left yet: That were well enough, said he, if we were to Fight against the Mag-pies.

Being reproached in *Pompey's* Camp, that he was come very late: There is nothing ready yet, said he. *He made an allusion to Feasting, and reprov'd those people for their negligence.*

*Pompey* having bestowed the Freedom, or right of a Citizen to a Gaul: He gives, said he, *Rome* to a stranger, and cannot restore it to the Romans.

Of good old Wine, he said, it bears it's Age very well. V His

Pleasant.

His Son in Law, who was very little, wearing a long Sword, he said, his Son in Law was tyed to his Sword. *Or, hung upon his Sword.*

Observing a great Stone Statue of his Brothers head, who was likewise a very little man, the half of my Brother, said he, is bigger then the whole.

His Daughter walking very quick, and his Son very Slow; my Daughter walks like a man, said he, my Son like a Woman.

*Milon's* accuser, crying out, at what Hour, Sirs, do you think, that *Clodius* was kill'd, he replied, late. *It was done indeed at a late Hour, but his meaning was, he should have been killed sooner.*

Some body pretending to be Younger then indeed he was; when we two studyed together, said he, you were not then, it seems, in the World.

A Stranger telling him, that he was come to *Cesar* to obtain the liberty of his Country: Get ours restored to us, said he, when thou hast obtained thine.

To a Lady somewhat old, who would not own to be above thirty Years, he said, she owned the same about thirty Years ago.

To such as reproached an old man for taking a Young Girl: She will be Woman to morrow, said he.

He told an Ancient Orator, who always began with an excuse for his Age, that he would never want an Exordium.

A Gowty Person telling him, that he began to walk farther and farther every day: It is because

because the days grow longer, said he.

Being grown thirsty whilst he was endeavouring to be chosen Consul, he was constrained to Drink in the Publick Market-place ; when spying the Censor ; let us hide our selves, said he, that he may not see us Drink Water.

*Because he was a Drunkard.*

Going to visit *Vatinius*, who was Consul but one day ; let us make hast, said he, before his Consulship expires.

He also said, that he was very vigilant, not having slept so much as once, in all the time of his Consulship.

Some making much of a Fool upon his becoming Rich, he asked, whether any one had bequeathed him an estate of Wisdom.

Having bought a Horse, which he had openly declared he would not purchase, he said to excuse it, that it was to get the better Penny-worth.

Excusing himself for having commended an ill man ; he said, it was to Exercise his Wit. *As some have praised the plague, or a Feaver.*

*Crassus* having been to sup with him, as a token of his reconciliation, he said of another who was willing to be reconciled afterwards: Is it because he would Sup with me likewise ?

An old Senator having said, That so long as he lived such a business should not be done : We have not long to wait, said he.

Some body that had been accused for Poysoning his Father at a Feast, hapning to threaten him : He told him, that I would rather



Pleasant. thou shouldest threaten me, then treat me however,

Some body taxing *Cato* for Drinking all Night long : Thou forgettest, said he, that it is after he has Gamed all the day. *To destroy, or contradict one lye with another more incredible.*

*Cesar* alledging in his defence of *Nicomedes* the obligations he had to him : Every one knows well enough the reciprocal engagements you have to each other, said he. *Cesar was accused for having prostituted himself to that Prince.*

He said of such as stole from the Writings of the Ancients, that they did like those Thieves that changed the handle of their Neighbours Pot, that it might not be known again. *So they disguised their theft, to make the things pass for their own compositions.*

*Cesar* said of *Sylla*, that he could not read, because he deposed the Dictatorship. *One must know how to read to be able to dictate.*

*Augustus* having blotted out a Tragedy of *Ajax*, which he had composed, and did not please him, it being afterwards inquired of him, what his *Ajax* did ; he hath stabbed himself through the Body with a Sponge, said he. *Alluding to the Death of Ajax : We might more properly say with a Pen, but the old way of Writing was rubb'd out with a Spung.*

One presenting a Petition to him and trembling : One would think, said he, that it were a piece of bread thou wert presenting to an Elephant

Elephant. *Because men are afraid to go near Pleasants.*  
them.

One of his Courtiers telling him, there is a report abroad that you intend to bestow a gift upon me: Have a care you do not believe it, replied he.

A man whom he had set aside from an ill employment, intreating he would bestow the like Present upon him, as he had done upon others, to take off the disgrace he received: Say, that thou hast had it, replied he, and I will not deny it.

A Young Debauched Fellow whom he turned out of his Camp, saying to him, what shall I tell my Father, when he sees me return home again? Tell him, thou couldest not comply with my humour, said he.

A Coward shewing him an Honorable wound, Have a care thou dost not look back, said he, the next time thou runnest away.

At the end of a Meal, where he had not been too well treated: I did not know, said he, that we were such good Friends, Or so Familiar. *We use to say, treat you as a Friend, when we do it slightly.*

Looking on some purple which was somewhat too dark, and the Merchant telling him, that it should be looked upon in a better light: Must I walk always in the Sun-shine, said he, when I put it on?

His Nomenclator, who was a little defective in his memory, going into the Market-place: Take, said he, some letters of recommendation, for thou knowest no body. *These*

Pleasant.

Nomenclators made profession of knowing every body, that so one might call them by their names when they saluted or met them : Which was then a Mark of Honor, and at present of contempt.

A man much in debt, dying very old : Let them buy his Bed for me, said he, it must be a very good one, since he could Sleep so quietly in it, under such Circumstances.

Those of Terragone coming to Congratulate him because a Branch of Palm-Tree sprung up upon an Altar consecrated to him : It is a sign, said he, you have not often made Fires there on.

Some body having made an Idle request to him, and he observing another that stood ready to make a Second much like it : I shall no sooner grant what yon desire, said he, but I shall grant what he requests likewise.

Being informed that Herod had put his own Son to Death, he said, he would rather have been his Hog, then his Son. *The Jews killed no Swine, because they eat none.*

Being displeased that his Daughter kept only Young People about, her and pointing to Livia, who had none but such as were Aged ; Those were Young, replied she, when she took them, but are grown old in her Service.

Tiberius having seized on the Empire, and out of Modesty refusing the proffers made him by the Senate, it was said, that others could hardly make good what they promised, and he, hardly promised what he made good.

A Grammarian whom he went to Rhodes to visit, having put him off for Seven days, he did

no

no more, but only put him off for Seven Years; when he was Emperour, and the other came to visit him. Pleasant.

*Calignla* called *Livia*, a Gowned *Ulysses*, and said, that *Virgil* had no Wit, and less Learning; and that the Style of *Titus Livius* was too much extended, and too much neglected, and his Language relished of the Peasant. Or, drest up like a Woman.

A Senator going from *Rome* into the Country to be Purged, and desiring a Prolongation of time, he said, They ought to Bleed him, since Purging was ineffectual, and so caused him to be put to Death.

A Judge falling asleep at a Publick Sale, and nodding often with his Head, he awarded him to pay an immense Summ for somewhat that was set up to be sold, saying he made a Sign with his Head that he would have it at that price demanded for it.

When he Gamed he would Swear at every turn, that his Chance was so and so, and then Sweep up the stakes: and going forth one day to refresh himself, whilst another play'd his hand; he confiscated the Estates of a couple of Wealthy Citizens, and at his return, said, that he had never plaid a better Game.

*Clodius* complaining of his Poverty, whilst those about him took from every one with both Hands, he was told, that if he would but go Snips with his Officers he might soon become Rich enough.

*Nero* having Poysoned him with a Dish of Mushrooms, did ever after call that Meat, the Food of

Pleasant. of the Gods. *Because they consecrated the Emperours after their Death.*

Having sent some to kill a Consul while he was at a Feast; when he heard how much the rest of the company were affrighted, he said, they had paid dearly for the Honor of Eating with a Consul.

Being necessitated in his Flight to Drink some Water out of a Brackish Slough, he said, that that was none of *Nero's Ptsifane*.

Au, and O,  
make two  
different  
pronuncia-  
tions in the  
Latin.

*Vespasian* informed by one certain *Florus*, that he must Pronounce the O in the Latin words very open, or broad, the next Morning he saluted him by the name of *Flaurus*.

Having made a Present to a Lady that was Enamour'd with him, his Treasurer asking how he should put that down in his account: Put it, replied he, to a Lady that thought me Handsome. *This is the more pleasant because he was very homely and ill favour'd, looking like one that sits crowding on a Close-stool when too much bound, which occasioned that repartee from a jester whom he would needs engage to say something: I'll stay only till you have done your business. Or, empty'd your Belly.*

One that waited upon him, requesting a Favour from him, for one whom he called his Brother, he took this man aside, and inquiring what he was to give him for doing it, would needs have the Money himself, and then told his Servant, go and look thee out another Brother, for this is mine.

Another time observing his Coach-man would needs stop and new Shoe his Mules, to give



give one an opportunity to speak with him; Pleasant.  
He afterwards asked him, how much he had got for his shoeing, and would needs have the one half of it.

A certain City having designed, or decreed to set up a Statue for him, he told the Deputies that were sent to him about it: I will have it here, said he, holding forth his Hand, and made them pay down the money that was for it.

The Sepulchre of the Emperors opening of it self, and a Comet appearing, he said in a jeasting way, that the first Prodigy concerned a Lady who was now forgotten, being of the *Cæsars* Family; and the other the *Parthian* King, who wore long Hair.

Dying he said, he felt he was becoming a God: *As much as to say he was dying, because they consecrated Emperours after Death.*

*Domitian* said of one that trick'd up himself; I wish I were as Handsome as such a one takes himself to be.

An old man having caused his Gray-locks to be dyed of a Youthful Colour, requesting somewhat of the Emperour *Adrian*: I have already refused your Father the same thing, said he. *Alexander* told another, that he should rather change his Knees than his Hair. That he should rather dye  
*Because old Age is most defective there, and his* his Knees.  
*Father added, that such men were not to be trusted, and set such a one aside from his place of* Or, mend them,  
*Judicature.*

Knowing that a Woman had made some Secret reproaches to her Husband, and hinting

Pleasant. ing somewhat of it to him when he saw him :  
 Hath my Wife written the same things to  
 you, as she did to me, replied the Husband?

A Grecian whom *Marcus Aurelius* had sent  
 for to be his Sons Tutor, saying to him at his  
 first approach, that it was the Scholars part  
 to go to the Master, and not the Masters to  
 come to the Scholar : It has proved an easier  
 thing for this man, said the Emperour, to  
 come from *Greece* into *Italy* then from the  
 City of *Rome*, to the Princes Palace. *To tax*  
*his pride.*

*Heliogabulus* called cowardly Senators, long  
 Gowned Slaves.

He said, the price of Meats served to whet  
 the appetite, and could not relish, or eat of  
 such Food as was cheap.

Some condemning his great expence, when  
 he was but a private man : I will be the sole  
 Heir to my self, said he. *Meaning he would*  
*devour all and leave nothing.*

A Prince who Murthered his Brother, hav-  
 ing taken the name of *Parthique* afterwards,  
 it was said, he ought to take that of *Getique*  
 rather. *Because his Brothers name was Geta.*

Another said of an unskilful Archer, that  
 it was difficult to shoot so often at the White,  
 and never hit it, and Crowned him for it, as  
 an Extraordinary Archer.

A Physician having given too strong a Dose  
 to *Agessians*, and saying to him, fear nothing:  
 If I had feared any thing, replied he, I  
 would not have taken it, *As much as to say, it*  
*was enough to kill him.*

A Lowse having bitten him while he was Sacrificing, he killed it openly before all that were present, saying, we must cut a Traytors Throat even at the very Altar.

Wondring to see that in *Asia* their Beams of Timber were Square, for it was prohibited to Build Elegantly in *Lacedemon*, he asked whether they grew so in that Country, and being told, No : If they grew Square, said he, without doubt you would make them round.

He said, that he was driven out of that Province by thirty thousand Archers, because with so many pieces of Gold which had that stamp, the chief of the *Grecians* were corrupted, or bribed to make War upon his Country.

*Brasidas* having received a wound thorough his Buckler, said, that his Buckler had betray'd him.

*Leonidas* bid hismen, at the Battle of *Thermopyles*, make hast to dine, that they might go to Supper in the other World.

*Agis* said to one who was bragging that *Philip* of *Macedon* would hinder the *Lacedemonians* well enough from coming into *Greece*, that they had Room enough in their own Country to walk about in. Or, take the *Ayr* in.

Some body shewing a *Lacedemonian* a draught of a Battle, wherein the *Athenians* were Victors, and saying, they were very brave men, he replied, Yes, in painting.

A *Lacedemonian* having seen them do all manner of things at *Athens*; being asked what news, upon his return, he replied, that he had observed nothing dishonest amongst them,

As

Pleasant.

*As much as to say, that every thing was allowed of there.*

A *Persian* having Debauched with money *Demarat's* Mistriss, and telling him he had stollen her from him: Not so, replied he, you bought her.

When some would have obliged *Xenocrates* to have begun his discourse again upon the coming in of *Eudamidas*; if he had newly caten his Supper, said *Eudamidas*, would you persuade him to eat again presently?

It was admired at, that when every one besides would needs make War against the *Athenians*, he alone advised they should not: It is because I would not have them lye, said he. *The Lacedemonians* not having indeed strength enough to do it.

*Pausanias* being informed at *Delos*, that they suffered neither Women to lye in, nor Burials to be there: How is it then your Patrimony, or, native Country, said he, if you can neither be Born, nor buried there?

An ignorant Physician being come to see another *Pausanias*, and telling him, he ailed nothing: That is because you are not my Doctor, replied he.

*Denis* the Tyrant having sent *Lyfander* two Garments for his Daughter, with order to take which he liked best: She can chuse better for her self, said he, and so took both.

One asking a question of a *Lacedemonian*, who answered him at Random, and the other saying it could not be so: Wherefore doest thou ask me then, replied the *Lacedemonian*,  
nian,

nian, since you know it so well?

A Servant being Chastized, crying out, it was against my will that I did it: And so it is against thy will that thou art beaten, replied the Master.

A Lacedemonian to whom they sold some hard Almonds extreamly dear, inquired, whether the Stones were cheap in that Country.

Another seeing a Nightingale stript of it's Feathers, said, it had more Voice then Flesh. Or, more sound, then Sodility. Vox et præ — &c.

Some body Surprizing a Gallant with his Wife who was very ill favour'd: Nothing compelled you to it, said he. *As much as to say, himself was obliged to kiss her, as being his own Wife.*

One that had Clubbed, or crooked Feet, having lost his Shoes, prayed God, that for a Punishment they might fit his Feet that stole them.

Accusing a Lacedemon for lying, he said, it was a Token, or Mark, of his Liberty: *Thus it was said of a Grandee, that he would not be a Slave to his word.*

*Anacarsis* being told that a Vessel wherein he was embarked, was but four Inches thick: We are, said he, within four Inches of Death, then.

*Xantippe* perceiving *Socrates* took no notice of her Brawling and Scolding, threw a Pis-Pot on his Head: I thought, said he, we should have Rain after so much Thunder.

Another time having received a Cuff on the Ear: Saies he, a man does not know certainly



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tainly at what time he ought to put his Head-piece on. *Some attribute this to Diogenes.*

*Denis* the Tyrant having sent three *Curtezans* to *Aristippus* to chuse which he liked, he kept them all three, saying, that *Paris* got no good by his chusing out one, and displeasing the other two.

A *Curtezan* challenging him that he had got her with Child: This is, as if one should rowl her self upon a Thorn Bush, and say, it was this Thorn that Prickt me.

Some body blaming him for loving of Whores; would you rather sail in a new Ship, said he, then venture upon one that had made Voyages before.

*Antisthenes* said, that he drove away his Scholars with a Silver rod, because he took a great deal of Money for teaching.

*Xenocrates* said, that the *Danaides* would have been much more punished in the other World, if they were to draw their Pitchers full, then empty. *Because they would weigh much heavier.*

A great talker requesting *Bion* to undertake his defence: I will do it, replied he, provided you will not speak a word. *As if that were impossible.*

Another asking *Aristotle*, whether he had not tyred him: No, said he, for I did not mind what you spoke. *Or, did not hearken to your idle talk.*

*Diogenes* carrying some Figs, met with *Plato*, and said, you may have Liberty to tast of them; the other eating greedily: I said tast them, and

and not devour them, added he.

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After a tedious and wearysome reading, finishing the end of the Book; Courage, saies he, I spy the Land.

As others perfumed their Heads, he perfumed his Feet, and said to those that wondered at it: It is because smells ascend always.

He said, it was better to be a Lamb, then a Child at *Miletus*; because the Children there went naked, and the Lambs wore a soft woollen Garment.

When they would have had him send for his Servant again, who had left him: It were strange, replied he, if that my man should be better able to shift without me, then I without him.

Or, run after him.

A Son of a Whore throwing Stones in the Street: Have a care, said he, thou doest not hit thy Father.

Some body having hit him with a piece of Timber, cried; have a care: he replied, have a care thy self, and struck him. *The rest is before in Cato.*

A wicked Fellow having written over his Door, *Let no evil thing enter here*: Which way does the Master get in, said he.

A Flat-nosed Fellow shewing him his House, which was very neat and clean, he having occasion to spit, did it in his Face, as the Fowlest part of the House. *Others attribute this to Aristippus, but he was too gentile to commit such a sordid action.*

Some body coming out of a Tavern, slept in again upon sight of him: Doest thou Earth again

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again, said he? *There are some render it, thou sinkest deeper still.*

Giving one a Fish to carry, who desired to be his Scholar, and that making him retire out of shame, saies he, a Fish hath destroy'd our Friendship. *Others say a Gammon.*

Espying a Mouse feeding under his Table: What, said he, *Diogenes* hath his Parasites too?

One asking him, what he would take to let him strike him a Box on the Ear: He replied, a Helmet. *Some add, that having received a blow, he said, I did not think that I had a Head-piece on: To shew he did not resent the injury, unless it must be interpreted as is before in Socrates.*

A Banker having rubbed him soundly with a Cudgel, and telling him, that there was three thousand Dragmes for him in Bank, ( which was the Fine for such an Offence; ) he bangs the Banker lustily again, and tells him, now keep your money for your self. Or, take your money again.

A little Effeminate Person coming to ask him somewhat; I shall give thee no answer, said he, till I know whether thou beest Male, or Female.

Some body throwing Bones to him, as if he had been a Dog, he presently Pissed upon them, to Act, like a Dog, said he, in all things.

Observing a House belonging to a famous Drunkard was to be sold: I ever believed, said he, that with much Drinking he would Swallow his House at last. *Or, that the House so full of Drink would Spue out it's owner in the end.*

Finding a Bath that was very Muddy, what Bath

Bath do they go into, said he, when they come Pleasant.  
out of this?

He praised an Artist that every one besides found fault with: Because, said he, tho he be such a bungler, yet he rather chuses to work on, then to steal.

An ill Musician he named, the Cock; because when he crows, every one rises. To be gone.

The Stupidity of the *Athletiques* proceeded, as he said, from their eating nothing but Beef and Pork. They used strong meats to make them sturdy.

When he craved an Alms, his word was, continue your good will, or begin your apprenticeship.

Of a Centaur that was very ill painted, he asked, Which is the greater Monster, the Beast, or the Picture?

He said, that Gold looked Pale; because so many lay in ambush for it.

Meeting a Thief in a Fair, it is, said he, to steal or to buy?

Observing a Tree where some Women were hanged; there are few, said he, that bears so well.

To the Inhabitants of a little City, which had great Gates, he said, Shut up the Gates, lest the City run out.

Of an ill Wrestler who was turned Physician, he said, It was to be revenged of those that had thrown him in the Dirt.

A Prodigal Fellow admiring he should Beg for a great Sum of money of him, he told him, it was because he feared that in a short time

Pleasant. he would have nothing left to bestow.

Beholding in a School many Pictures of the Muses, and but a few Scholars, saies he to the Master, With the help of the Gods, you have a good Company here. *The Muses being Goddesses.*

His Master inquiring of him how he would be Buryed; With my face downwards, replied he, for when the World is turned reply turvy, then I shall lye right again. *The Macedonians were then growing Masters.*

Being asked what Dog he was, he replied, a Mad-dog when I am hungry; and a lap Dog, when my Belly is full.

Being blamed for throwing some Wine out of his Glass. I had rather throw that down, said he, then that should throw me down. *Because there was too much, and he feared it would make him Drunk.*

Observing the *Corinthians* employed in Fortifying themselves upon the apprehension of a Siege, he sets himself to removing his Tab. That he might not be the only idle Person, said he, in so busie a place.

The Painters of old being wont to Write over their Pictures, By the hand of such a one; *Crates* being wounded on his Forehead, put a Scrawl on with this Writing, By the hand of *Nicodromus*, which was his name that hurt him.

*Zenon* said of a drowzy Scholar, that his Father begot him when he was Drunk.

Wondering that his Severity was ever moderated when he sat at meals; the bitterest things lose their strength when they are Soaked



ed in Lignor, said he. Or, mingled.

A Pyrat taken upon the Coast of *Laconia*, said in his defence, that he was constrained to take what he needed, because no body would bestow it on him.

A Lady giving a little Dog to a Philosopher to carry that was a Stoick, it was said, that of a Stoick, he was become a Cynical Philosopher. Cynick, is derived from the Greek word, which signifies a Dog.

All being in Debauch at the Marriage of *Silius* and *Messilina*, they asked one who was gotten up into a Tree, what he saw? I see, replied he, a storm towards *Ostia*, To intimate the Emperour was hastning from thence to *Valens* take vengeance.

Some body asking what an *Hydropick* whom he saw standing in the Sun, was doing, it was answered, that he was heating of Water.

Another admiring to see the Children of a famous Painter so ill-favour'd: It is, replied some, because he Paints by day-light and gets his Children in the Dark.

A Judge being asked whether a Pine Apple were comprehended within the Gender of other Apples: Yes, replied he, if it be thrown at *Vatinius* his Head, Observe he had forbidden to throw any thing but Apples at one another.

Some body being blamed for letting some White appear in his mourning Cloaths: Tho' I do go clad in mourning, replied he, yet I need not refrain eating of White Bread.

Pleasant,

*Fabius* who triumphed after *Cesar*, causing Wooden Figures, to be carryed in his Triumph, of all his places he had taken; whereas *Cesars* were all made of Ivory; it was said, that these Wooden ones, were only the Cases of *Cesars* Ivory ones.

A Gladiator having miss'd his blow against his Enemy; it was, said some, Because he intends to take him alive.

*Augustus* saying to a Citizen who was eating at a Publick show: When I have a mind to eat, I go home: That is, because you are not afraid of losing your place, replied he.

That Prince reproving one for having confounded all his Estate: I thought, said he, it was my own. *And a man may spend his own if he please.*

One brought into a Court of Justice for having spoken injurious words against a Person of Quality, who was of the *Epicurean* Sect; his Advocate said no more in his defence; but, that he was a Stoick. *Because those Philosophers Railed at each other Eternally.*

Another reproached as for a Crime, that he was forbidden by a great man to enter his Doors: Well, said he, can any body accuse me that I have been there since. *This is one Grace of an Apophthegme, to turn the question to another sense.*

A Lawyer saying to one that reviled him, wherefore dost thou bark at me? Because I spy a Thief, replied he. *Or, smell a Thief.*

An ignorant Lawyer, asking whether he had not moved the Judges to compassion: Yes, said they

they, you made them pitty you?

An ill Pay-master, saying to excuse him, that he lived very poorly : Treat your self better, and pay me, said his Creditor.

One desiring to borrow a Cloak of a man who lived in a house where it Rained in every Room for want of repair : I cannot lend you my Cloak said he, because I have business within Doors. Another replied, if it does not Rain; you want no Cloak; if it does I shall need it my self.

An indulgent Hasband pretending to Sleep after Dinner, to give the more liberty to a Person of quality to be free with his Wife : Perceiving a Serving-man take that opportunity to steal some Plate. Hold, Friend, said he, I do not Sleep for every one.

Some body telling another that he had bought a Lamprey in *Sicily* five Foot long : Yes, said he, they are so large in those Countries, that they use them like Girdles to go round the Waist. *This is one slight in an Apophthegme as I have formerly shewed, to elude one lye with a greater.*

It was said, of a Witty, but a deformed man, that his Wisdom was ill lodged.

A Judge being asked his opinion concerning a Person that had been taken in the Act of Adultery : I find him a little too lazy said he. *This is attributed to Cicero.*

A Fellow shewing a great wound in his Thigh, which his *Antagonist* had given him : I wonder, said his Counsel, he did not hit you in the Belly. *To turn it into Raillery by an*

Pleasant. *Ambiguous answer. His Belly being much bigger than his Thigh.*

A Fugitive Slave being pursued, and sheltering himself in a Galley: It is there, said his Master, I would have thee be:

A Thessalian said, the greatest Rogues in his Country, never went to the Wars, *To hint that Idleness is the Mother of all mischief.*

One that carryed a thing conceal'd, being asked what he had there: I conceal it, said he, on purpose it may not be discovered.

A Jeaster said, that the Effigies of all the good Princes, might be easily graved upon one Finger-ring.

A Roman Lord meeting a stranger that resembled him very much, asked him, if his Mother had never been in Rome: No, replied he, but my Father hath been often there. *It is one of the chief excellencies of an Apophthegme, to catch a man in the same snare he laid for you.*

A Domestick Servant to a Prince threatening a man in his presence and the Prince saying nothing: The Servants words do not Fright me, said he; but the Masters silence.

A Husband who had Married an ill favoured Wife, for some considerable advantage, having Surprized her with a Gallant: What Reason was there to give me so much, said he, since another does kiss you for nothing?

A man Dreaming that he had seen an Egg lying in some corner of his House, was advised by a Figure-Flinger to dig there upon an assurance he should find hidden Treasure:

This

This having been performed; he afterwards Pleasant.  
 shewing the Conjurer some of the Silver: But,  
 where is the Yolk of the Egg, said he, as  
 judging that there was Gold likewise.

A Plaintiff that had but an ill Lawyer, wish-  
 ing him to Drink cold Water to cure him of  
 an Hoarseness: May not that indanger the  
 losing my Voice quite, said he; I had rather,  
 replied the other, you should lose your speech,  
 then I lose my Cause.

A man condemned to Death, wept; some  
 body, asked him, why doest thou weep?  
 Would you have me Sing, replied he?

Another muttering at a Prince because his  
 Horse had dalted him all over with Mud going  
 in the Street: Doest thou take me for a Cen-  
 taur, said the Prince, or that my Horse and I  
 are of one piece?

A Rascal reproached an honest man, that  
 he had wept for the Death of a Fish: And  
 you, replied he, have buried three Wives  
 without shedding a Tear. *The perfection, or  
 delicacy of this Apophthegme lyes in the oppo-  
 sition.*

A Roman Lord going to visit the Poet En-  
 nius; that Poet made them say, that he was  
 not within, which made the Lord, another  
 day when the Poet came to wait on him, tell  
 him, himself, that he was not within: Do not  
 I hear your Voice, said Ennius? Thou art  
 very incredulous, replied he, shewing him-  
 self, for I believed your Maid the other  
 day, when she told me so, and you will not  
 believe me tho I say it my self.



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Taking a Labouring Fellow by the Hand, and feeling it very hard, he asked him, Whether he walked on his hands.

A Lawyer examining a witness, said to him: It may be, that he that spoke what you have deposed, spoke it in heat of rage; he agreed to that. It may be, you did not hear the words exactly; he made a sign that that might be so too, It may be possible, added he, that you did not hear him at all; at which a shout was made that quite confounded the Evidence. *This is another excellency in an Apophthegme, to engage a man insensibly to own himself Ridiculous.*

Some body accused of Adultery being tyred with long waiting at a great mans Door: When will he come out of his Chamber, said he. When you leave going to anothers mans Chamber, replied the other that heard him.

A Senator having said to a Fantastical man that had argued before him; if I contradict your opinion, will you not take it ill? As you sow, you must reap, replied he,

Another being of opinion in a time of trouble, to make choice of a great Robber for General, but a good Soldier withal; when the party came to give him thanks: You owe no thanks, or obligation to me, said he, I did it because I would rather be robb'd, then kil'd. *In the Greek it is sold, because they sold their Slaves, but that would not be understood here.*

An old Debauched Fellow, designing to jeer a Young man for his being too much finified:

W hen

When wilt thou come to my House, said he, my Pretty little Miss? I dare not replied the other, my Mother hath forbid me going to visit any Whoremasters. Or, *lewd people.*

Some body being tyred in the place where they used their Exercises: I wish, said he resting himself, that this were called Labour.

A Young Gay Lass coming one day to a Feast, at a Persons House who was desperately in love with her, carryed away in a jeasting manner a great deal of the Silver-plate that stood on a side Table: at which the company being somewhat Scandalized: We should thank her, said the owner, for what she has left, for it was in her Power to take it all.

Some complaining to a Captain that his Soldiers had robbed them: Did they leave you nothing, said the Captain? they answered, Yes; they were none of my Soldiers then, replied he, for they would have taken all away.

An Orator being reproached in a full assembly, for having given money to free himself from some accusations: I do thank the Gods, said he, that in all the time I have been concerned in your affairs, I have not been taxed for taking any thing; but only for giving my own. *He avoids the strength of the question by a plausible evasion, which is another perfection of an Apophthegme.*

One speaking of his Antagonist in wrestling said, That he managed it so bravely, that when he

Pleasant. he hath received a fall, he does even persuade the People that it was not he was thrown.

A Prince intending to destroy a City, and seeing a Friend of his coming to endeavour to prevent it, made Oath that he would never do any thing he should desire in it; but the other hearing his expressions and resolutions, intreated him to demolish it; and by that means saved the place.

Another being commanded by the Oracle to Sacrifice the first thing he met, would needs take an Ass-driver for that purpose, whom he met by chance; but the Ass-driver telling him, that the Beast ever went before the driver, the Fellow escaped, and the Ass was Offered.

A Fellow with but one Eye, being joaked at by another with a Bunched-back: Thou bearest my repartee upon thy Shoulders, said he.

An Orator making a Florid Speech to the *Grecians* concerning Peace and Unity, some body rising up said; Sirs, it is a strange thing this man should pretend to unite all *Greece*, since having in his own Family none but his Wife and one Maid-servant, he could never yet persuade them to live a day quietly together.

Another blamed by the People for ordaining publick thanks-giving and rejoicing for some news, which after proved false: What great Crime, Sirs, said he, to make you live merrily, or comfortably, three days together?

It

It being asked what does *Antony* since the loss of the last Battle : He does, replied one, like the *Egyptian-Dogs* that Drink running. *He retreated in great hast, and yet left not off his diles in Ny-Debaucheries.* Pleasant.  
For fear of  
the Croc-  
lus.

One accused, defending himself with Vehemence; his Accuser, who was an extravagant Person, told him : This Obligation you will owe me, at the least, that I have made you Eloquent : I wish, replied the other, you could be obliged to me, for making yon Wife.

A great Drinker used to say, that he did not Drink because he was thirsty, but to prevent being thirsty.

A most excellent Actor leaving a Town, where they had not given him those high commendations he expected : What benefit can a man reap, said he, in a place, where they are not liberal even in things that costs them nothing ? *He meant Applause and Commendations.*

One being Landed in a very bad Island, asked his Host, Whether they did not banish guilty People from thence ? who saying, Yes; why doest not thou commit some Crime quickly then, replied he, to be the sooner Banished ? This Island  
was neither  
Scotland :  
Nor Ire-  
land, I  
suppose.

A man observing an Oratory nigh a muddy Bath : Sure they go thither to give thanks, said he, as soon as they have escaped out of that Bogg. *Or, myre.*

Another going out of a very Debauched Town in the Evening, said, It was, because  
it

Pleasant. it were a shame to go out of an ill place, till the twilight.

Some body walking very demurely thorough a Town that was full of Catch-Poles, said, it was for fear he should juggle any one of them.

A Fisher-man being told, that the Sea was common to all men: True, replied he, but the Fish belongs to those that Catch them.

It was said, of an insipid Speech, that in a whole torrent of Fine words, there was not one drop of good Sence.

Some body Laughing because he saw others Laugh, being asked, why he Laughed: It it because I am persuaded they do not Laugh without a cause.

A Prince reproaching of one, that he was always begging of somewhat: This is, because I never remember I have asked, said he, when they give me nothing.

A Parasite belonging, or being a hanger on to a great man, seeing his Master wounded in the Thigh, of which he dyed, said, The same Weapon, that Stabb'd him in the Thigh, Stabb'd me in the Belly. *Or, cut my Throat.*

A Master in some want, having frightened one of his Servants: I will take my turn to Fright him, said he, and asked him for some money.

Some body said of black Bread, brought to the Table, it was not so truly Bread, as the shadow of Bread.

A man pretending to relate an Apophthegme, said, that one going to visit his Friend in want



want, conveyed a bag of money under his Pillow, it was told him, this was not a good saying, but a good Action. *I have adjusted it after this manner, to make it an Apophthegme.*

A Creditor enraged against his debtor, who did not pay him, swore he would make him repent; the other swore he should not, and paid him.

A man who was maintained by an old Woman, being jeasted withal for his growing so over Fat: What should I come to, If I lay alone then, said he: Thou wouldest grow too lean, said one to him. *Because he would starve for want.*

Some body Drinking a small Wine, tho it were old. Said it is very small for it's Age.

Two men Scuffling for a Whore: Let not the vanquished weep, said she, for the vanquisher shall pay most. *Or, it shall cost him dearest.*

Phryne being grown old, said, that good Wine was Drinkable till it came to the lees. *It is storyed of her, that playing with some other Curtezans at a sport, where every one is obliged to do, what the first begins, she Washed her Face, and thereby discovered their wrinkles and deformities, which their Paint had concealed.*

A Young man turned out of Doors by a Curtezian, made great and expensive preparations to Force her House: at which, she in derision said; You needed but to bestow that money upon me, and I had let you come in quietly.

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A Painter having promised the best Picture he had, to one that had no judgment in Painting, she on a sudden told him, that his House was on Fire, and chose the first that he endeavoured to save. *This is like the Artifice to know the best Puppy of a whole litter sometimes used, or of any other such like Creature, the Dam ever carrying away the best first out of the danger.*

A Curtesan having laid a wager she would tempt a Philosopher; finding she failed in the design: I thought, said she, it had been a man, and not a Statue. *Or, a Philosopher, not a Stone.*

A Prince bragging of some Presents made him by a Lady somewhat stricken in years: My Grand-mother, said another, will give you Richer Presents, if you will make love to her.

An Actor making a false gesture on the Stage, they cryed out to him, he made a Solecisme with his hand.

It has been said of Poetry and Painting, that he that could deceive best, was the most worthy. *Because that is the end of those Arts.*

One being sent back by a Prince without his Errand, who came to demand money; desired, when he took his leave, that he might have some Guard to secure him from Robbery. *This was a Scoff; for having received no money, there was no danger of being Robb'd.*

A Senator under a pretence of liberty, having in the open Senate, said a thousand Flattering things of a Prince who was there, he

was

was asked, Whether he did not fear he might lose his life, for his liberty. *In the Original it is, your liberty will cost you your life. The Prince being a Jealous and Suspicious man.* Picaunt.

As they were reproaching a General of an Army for his running away: It was, Sirs, replied he, because I would not leave you. *As much as to say, they ran away first.*

A Lacedemonian being asked wherefore he Drank so Sparingly at a Feast: To lead those home again, that will be Drunk, replied he. *It has been said so in general of the Lacedemonians, because they were no great Drinkers.*

A Poet taking a great deal of pains, to Praise Castor and Pollux, in a Panegyrick he wrote upon another; he to whom it was designed gave him but the one half of what he had promised, and when he grumbled; Let Castor and Pollux, said he, pay you the remainder, *Or their share.*

Denis the Tyrant reading some sorry Rhymes to Philoxenes to have his approbation: Let me be sent back again to the Quarrys, said he. *As much as to say, he would rather be sent to dig as a Slave in the Quarrys again, then be obliged to approve of what he thought did not deserve it: He had been once before condemned to that Slavery for the liberty of his Tongue: But the Tyrant took this for a piece of Gallantry, as indeed Philoxenes intended it, and did not punish him for it.*

As it was the Custom of those who were made Free from Slavery, to give some Present to their Patrons, when they marry'd their  
their

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their Daughters, or designed any enterprize ; one of *Augustus* his freed-men, having written down the Summ in a Note, that Prince altered the Figures, and made it twice as much ; at which the other being surprized, made yet no difficulty to pay it ; but the next time, he put down in his Note. *What you please.*

*Chrysipus* shaking his Legs at a great Feast, and notwithstanding making most excellent discourses, the maid Servant attending said, that nought but his Legs were Drunk.

A great man being accused for making defence for a wicked Fellow in a Court of Justice: Why, said he, an honest man, does not need any one to defend him. *Because they commit no Crimes.*

He said, if it were a sign of Wit to Babble much, the *Swallows*, or *Days*, *Parrots* and *Magpies*, were to be prized.

Some Judges having for Bribes absolved a guilty Person, after they had required a Guard that they might give their opinions freely: Is it, said *Catullus*, that you were afraid lest the money should be taken from you which was given to corrupt you?

One said to an ill reader; when you read, you sing; and when you sing, you sing scurvily.

Some body that would be thought handsome, and was no so, asking a Philosopher, if a wise man ought to love: No, replied he, unless he be as handsome and well shaped as thy self.

A Philosopher said of a Debauchee who had eaten up all his estate; That the Earth had swallowed up *Amphiarais*, but this man had swallowed his Land.

A rich man having treated a Philosopher very magnificently, excused his profuseness, and laid it upon the Score of his over great plenty and Riches : Would you, replied he, excuse your Cook for over-Salting your Meat, or Sauce, upon this account of having more Salt then was needful.

A man of Quality presenting his Son most curiously drest to a Philosopher : He is very pretty, said he, but he resembles his Mother.

Some body speaking to him in the old Dialect : Are you not ashamed, said he, to talk to me in *Agamemnon's* Language, when I speak in our own?

One Laughing at him for shewing some fear at his going into a Bath which was too hot : Why, said he, this is not like venturing ones life for ones Country.

A Lewd Fellow being twitted that he waited for his Father's Death to pay his creditors : I do not wait for it, replied he : Pray God thou mayst wait for it, answered another, *As fearing he might hasten it, by making him away.*

*Philopemen* being found by his Servants drawing Water out of a Well : I am paying thereward due to my ill countenance, said he. It hapning that he coming to his Inn before any of his train, the Maid who knew him not, by his ill meen



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took him for some ordinary Fellow, and pray'd him to draw her some Water, she being very busie to provide things against the arrival of Philopemen.

A Thracian Prince being solicited by both Parties during the Wars of Troy, advis'd Paris to yeild up the Lady, and said, he would give him two for one.

A Rascal telling Lelius, that he was unworthy of his Ancestors: And thou worthy of thine, replyed he.

A Roman Knight interrogated by a Censor, how he came to be so Fat, and his Horse so Lean: It is, replyed he, because my man looks to my Horse, and I look to my self. *He was fined for this answer.*

One reformed from his Debaucheries by a fit of Sickness, said, that if he had not been Sick, he had been Dead.

Sertorius being retreated at the coming of Metellus, after he had beaten Pompey: Had it not been for this old man, said he, I would have curried that Child to some purpose. *The one was very old, the other very Young.*

A Courtier being at a Princes Table, and having a mind to Eat of a great Fish at the upper end, took a little one and held it to his Ear: Being desired to tell what he meant by that, I only asked this a question, and it replies it knows nothing of it, but I must inquire of it's Grandfather at the upper end of the Table there.

Some applauding a King for his ability in great Drinking: That's a commendation for a Sponge, said one, and not for a Prince.

A Philosopher turned out of his Country for his speaking too freely, said, he was more unfortunate then the Crickets, who might Sing as long as they pleased and none controul-  
ed them.

Of a most excellent Actor, it was said, that he spoke with his Hands. Or, rather a Pantomimick.

A Captive Philosopher, observing a little Effeminate Fellow a-Bargaining for him: Do, buy me, said he, for thou needest a man.

One of the Ancients called run-away Soldiers, Hares in Armour.

A Thief having Robbed one, said to the owner of the Goods by way of excuse: I did not know the things I Stole belonged to you: But you knew, replied he, that they belonged not to your self.

A Poet said, he had two Chests at Home, one to hold praises, or compliments, and the other for money: And that he found the first alwayes full, but the other quite empty. *Against such as pay with excuses and meer Ceremonies, but deny just rewards.*

Another said, he did not desire his Works should be read by the ignorant, nor by the Critical; because the first understood too little, the others too much. *Or, because the first cannot spy the Beauties, and the others lay open all the Defects.*

An importunate Poet reading some Verses, and having a great many more to read, asking of a sudden, of him that sate by, which were

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the best? Those you have not yet read, replied he. *Because he had not been troubled with them.*

Some body pretending to be Learned, because he conversed with Learned men, was told, that a man was not Rich by frequenting Rich People.

A man making a seeming Apology for a Doctor of Physick that was too Rash, said, He did not use to make his Patients Languish long. That Science has been defined, The Art of killing men by Authority: And *Plato* said, that lying was as necessary in them, as in the Politicks.

A Scholar having promised a *Rhetorician* to pay him down a certain Summ, when he had taught him the Art of perswasion: The Master finding he delay'd it too long, Sued him at Law, grounding his assurance of Success on this Presumption; that if he should persuade the Judges that he owed him nothing, then he would be obliged to pay it, because he had the Art of Persuasion, and if he could not persuade them, then he lost his Cause. But he answered with the same way of reasoning: If I can persuade them, I shall pay nothing, because I gain my Cause; and if I cannot persuade them, then he is to have nothing because he has not taught me the Art of persuasion.

One of the Ancients said, that none but Ghosts would attack the dead. *To him that no man ought to write against such as were no more.*

A Prince Learning Musick upon some Instrument, having sounded one String for another, and

and taking it ill that his Master reproved him for it: If you play as King, said he, you may strike what Strings you please; but if as a Musician, you are in the wrong.

One said, the Sea is pleasant to behold; but then you must look upon it from a safe Port.

Another said, a man is not so lame, tho he were crippled both in Hands and Feet, as when he is so in his Purse. *Because nought can be done without money.*

It hath been said of *Alexanders Picture*, that the *Alexander of Philip* was invincible, and that of *Apelles* inimitable.

A Lacedemonian seeing some men besiged, who made no sallies, asked, whether the Women had lock'd up the Gates after the Death of their Husbands.

*Apelles* said of a Painter who boasted that he painted quick; Yes, it appears plainly. *Or, I see it.*

A man interrogated at a Feast, wherefore he was so mute; that others may have time to talk their fill.

A Musician said, that if others knew the great delight he took in Singing, instead of giving him money for it, they would ask him to give them some.

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